



A Golden Chaine,
OR
THE DESCRIPTI-
on of Theologie, containing the
order of the causes of Salvation and
Damnation, according to Gods
woord. A view of the order wherof,
is to be seene in the Table
annexed.

Written in Latin by *William Perkins*, and
Translated by an other.

Hereunto is adioyned the Order
which *M. Theodore Beza* vsed in
comforting troubled con-
sciences.

AT LONDON
Printed by *Edward Alde*, and
are to be sold by *Edward White*, at
the little North doore of *S. Paules*
Church at the signe of the
Gunne. 1592.



of Golden Climes,

OR

THE DESCRIPTIVE

of the Order, containing the

Order of the rules of Salutation and

Distinction, according to Gods

will, as well as the Order of the

to be observed in the Temple

of the

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1633.

To the Christian Reader.



Christian Reader, there are at this day foure seuerall opinions of the order of Gods diuine Predestination.

The first, is of the olde & newe Pelagians; who place the cause of Gods Predestination in man: in that they holde, that God did ordaine men either to life or death, according as he did foresee, that they would by their naturall freewill, either reiect, or receiue grace offered.

The second of them, who (of some) are termed Lutherans; which teache, that God foreseeing howe all mankinde being shut vp vnder vnbeliefe, would therefore reiect grace offered, did herupon purpose to choose some to saluation of his meer mercy without any respect of their faith or good workes, & the rest to reiect being moued to do this, because he did eternallye foresee, that they would reiect his grace offered them in the Gospell.

The third, of Semipelagian Papistes, which ascribe Gods predestination, partely to mercye, and partly to mens foreseene preparations, and meritorious workes.

The fourth, of such as teach, that the cause of the execution of Gods predestination, in his mercye in Christ, in them which are saued, and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall counsell of God, concerning them both, hath not any cause beside his will and

To the Christian Reader.

pleasure. Of these foure opinions, the three former I haue laboured to oppugne as erronious; and to maintaine the last, as being a trueth which wil beare weight in the ballance of the Sanctuarye.

A further discourse whereof, here I make bold to offer to thy godly consideratiō: in reading whereof regard not so much the thing it self, penned very slenderly, as mine intent and affection: who desire among the rest, to cast my myte into the treasurye of the Church of England; & for want of gold, perle and precious stone, to bring a Rammes Skinne, or twaine, and a little Goates haire, to the building of the Lords Tabernacle. *Exod.* 35.23.

The Father of our Lord Iesus Christ grant that according to the riches of his glory, thou maiest be strengthened by his Spirite in the inner man, that Christ may dwel in thy hart by faith, to the end that thou being rooted and grounded in loue, maiest be able to comprehend with all Sainctes, what is the breadth, & length, and deapth, and height thereof: & to know the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnes

of God. Amen. Farewell. April 18.

the yeere of the laste patience of Sainctes.

1592.

Thine in Christ Iesus
William Perkins.

CPAP.



CHAPTER. I.

¶ Of the bodie of Scripture, and Theologie.



He bodie of Scripture, is a doctrine
sufficient to liue well.

It comprehendeth many holyc
Sciences, whereof one is principall,
others are handmaids, or retainers.

The principall Science is Theologie.

Theologie, is the Science of liuing blessedly for euer. Blessed lyfe consisteth in the knowledge of God. Ioh. 17. 3. *This is lyfe Eternal, that they know thee to be the onely very God, and whome thou haste sent Iesus Christ*, Esay. 53. 11. *By his knowledge, shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because we know God, by loking into our selues.

Chap. 2.

Of God, and the nature of God.

God is Iehouah Elohim. Exod. 6. 2. *And Elobim spake vnto Moses, and saide vnto him, I am Iehouah. And I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God Almighty, but by my Name Iehouah, was I not known vnto them.* Exod. 3. 13. *If they say vnto me, what is his name?* What shall I saye

The order of the causes

unto them? And God answered Moses, I am that I am. Also he said, thus shalt thou say unto the Children of Israel, I am hath sent me unto you. And God spake further to Moyses, thus shalt thou say unto the Children of Israel, Iehouah, Eloim, &c. hath sent me unto you.

The first tytle of God, declareth his nature, the second his persons.

The nature of God, is his liuely and most perfect essence.

The perfection of the nature of God, is his absolute constitution, by the which he is wholly complete within him selfe. Exod. 3. 13. I am that I am, Act. 17. 24. God that made the worlde, and all things that are therein, seeing that he is Lord of heauen & earth, dwelleth not in Temples made with handes, neyther is worshipped with mennes handes. As though he needed any thing, seeing he giueth to all lyfe & breath, and all things.

The perfection of his nature, is either the Simples, or the infinitenes thereof.

The simplenes of his nature, is that, by which he is void of all Logieall relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. As the Father hath life in himselfe, so hath hee giuen to the Sonne to haue lyfe in him selfe: Conferred with Iohn. 14. 6. I am the Way, the Trueth, and the Lyfe. 1. Ioh. 1. 7. But if ye walke in light, as he is in light, conferred with the 5. God is light and in him is no darkenes. Hence it is manifest, that to haue Life, and to be Life: to be in Light, and to be Light: in God are all one. Neither is God subiect to generalitie or specialitie: whole, or partes: matter,

or

of Saluation and Damnation.

or that which is made of matter: for so there should be in God diuerse things, and one more perfect then another: therefore whatsoeuer is in God, is his essence, and all that he is, he is by his essence.

Hence it is manifest, that the nature of God, is immutable and Spirituall.

Gods immutabilitye of nature, is that by which he is void of all composition, diuision, and change. Iam. 1. 17. *With God there is no variableness nor shadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.*

Gods nature is spiritual, in that it is corporall, & therefore inuisible. Ioh. 4. 24. *God is a spirit.* 2. Cor. 3. 17. *The Lord is the spirit.* 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, only wise God, be glorye and honour, for euer and euer.* Collos. 1. 15. *Who is the image of the inuisible God,*

The infinitenes of God is two folde: his Eternitye, and exceding greatnes.

Gods eternitye, is that by which, hee is without beginning and ending. Psal. 90. 2. *Before the mountains were made, and before thou hadst formed the earth and the round worlde, euen from euerlasting to euerlasting, thou art our God.* Reuel. 1. 8. *I am Alpha and Omega, that is the beginning and ending, sayeth the Lord, which is, which was, and which is to come.*

Gods exceding greatnes, is that by which his incomprehensible nature is euerye where present; bothe within and without the worlde. Psal. 145. 3. *Great is the Lord, & worthy to be praised, and his greatnes is incomprehensible.* 1. King. 8. 27. *It is true in deede*
that

The order of the causes

that God will dwell on the earth? beholde the heauens, & the heauens of beaueus, are not able to containe thee: how much lesse is this house that I haue built? Ier. 23. 23. Doo not I fill the heauen and earth saith the Lord? Hence it is plaine: First, that he is onely one, and indiuisible, not many. Ephe. 4. 5. One Lord, one Faith, one Baptism, one God and Father of all. Deut. 4. 35. Unto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone. 1. Cor. 8. 4. We know that an idoll is nothing in the world, & that there is none other God but one. And there can be but one thing infinite in nature.

Secondly, that God is the knower of the hearte. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because 1. King. 28. 9. The Lord searcheth all heartes, and understandeth euery worke of the minde. Psal. 139. 1, 2. Thou knowest my sitting downe and my rising up, thou understandest my cogitation a farre off.

Chap. 3.

Of the lyfe of God.

Hitherto haue we spoken of the perfection of Gods nature. Now followeth the lyfe of God, by which the Diuine Nature is in perpetual action, liuing and mouing it selfe. Psal. 42. 2. My soule thirsteth for God, even for the liuing God: When shall I come and appeare before the presence of God? Heb. 3. 12. See that there be nor at any tyme in any of you, an euill harte, to departe from the liuing God.

The Diuine nature is especially in perpetuall operation

of Saluation and Damnation.

peration by three attributes, the which do manifest the operation of God towards his creatures.

These are his wisdom, will, and omnipotencie.

The Wisdom or knowledge of God, is that by the which God dooth not successiuelly, and by discourse of reason, but by one eternall, and immutable act of vnderstanding distinctlye, and perfectlye know himselfe, and all other things, though infinite, whether they haue bene or not. Math. 11.27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and hee to whome the Sonne will reueale him.* Heb. 4.13. *There is nothing created which is not manifest in his sight: but all things are naked open to his eyes, with whome we haue to doo.* Psal. 147.5. *His wisdom is infinite.*

Gods wisdom hath these parts. His foreknowledge and his counsell.

The foreknowledge of God, is that, by which he most assuredlye foreseeeth all things that are to come. Act. 2.23. *Him haue ye taken by the handes of the wicked, beeing deliuered by the determinate counsell and foreknowledge of God, and haue crucified and staine.* Rom. 8. *Those which he knew before, hee also predestinated to be made like to the image of his Sonne.* This is not properly spoken of God, but by reason of men to whome things are past, or to come.

The counsell of God, is that, by which he doth most straightly perceiue the best reason of al things that are. Pro. 8.14. *I haue counsell and wisdom: I am vnderstanding, and I haue strength.*

The will of God, is that, by the which he both
most

The order of the causes

most freely, and straitlye with one act, willeth all thinges. Rom. 9. 18. *He hath mercy on whome he will, and whome he will he hardeneth.* Ephes. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christe vnto himselfe, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, if the Lord will; We will live and do this or that.*

God willeth that which is good, by approuing it, that which is euill, inasmuche as it is euill, by disallowing and not willing it. And yet he voluntariely doth permit euil: Because it is good that ther shuld be euill. Acts 14. 16. *Who in tymes past suffered all the Gentiles to walke in their owne waies.* Psal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne Counsels.*

The will of God, by reason of diuers obiectes hath diuers names, and is either called Loue and Hatred, or Grace and Iustice.

The loue of God, is that, by the which God approueth, first himselfe, and then all his creatures without their desert, & in them doth take delight. 1. Iohn. 4. 16. *God is loue, and who so remaineth in loue remaineth in God, and God in him.* Ioh. 3. 16. *So God loued the worlde, that he gaue his onely begotten Sonne, &c* Rom. 5, 8. *God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.*

The hatred of God, is that, by the which he disliketh, and detesteth his creature offending, for his fault. 1. Cor. 10. 5. *But many of them the Lord mistyked, for they perished in the wildernes.* Psalme. 5. 5. *Thou hatest all the workers of iniquitie.* Psal. 44. 8. *Thou hast*
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of Saluation and Damnation.

ioned iustice and hated iniquitie.

The grace of God, is that, by which he freely declareth his fauour to his creatures. Rom. 11. 6. *If it be of Grace, it is no more of workes: otherwise Grace is not grace, but if it be of workes, it is no more Grace.*

Titus. 2. 11. *The saving Grace of God shyned to all men teaching vs to deny impietie, &c.*

The grace of God, is eyther his goodnes or his mercye.

The goodnes of God, is that, by which he being in himselfe absolutely good, dooth freely exercise his liberalitye vpon his creatures. Math. 19. 17. *Why callest thou me good, none is good but one, euen God.* Math. 5. 45. *He maketh his Sunne to shine vpon the good and the bad, and he rayneth vpon the iust and vniust.*

Gods mercy, is that by which he freely assisteth all his creatures in their miseries. Esay. 30. 18. *Yet wil the Lord waite, that he may haue mercy vpon you.* Lenit. 3. 22. *It is the Lords mercies, that we are not consumed, because his compassion faile not.* Ezod. 33. 19. *I take pittie on whome I take pittie, and am mercifull on whome I am mercifull.*

Gods Iustice, is that, by which hee in all thinges willeth that which is iust. Psalm. 10. *The iust Lord loueth iustice.* Psal. 3. 4. *For thou art not a God that loueth wickednes.*

Gods Iustice, is in worde and deede.

Iustice in word, is that trueth, by which he constantly, and indeed willeth that which he hath said. Rom. 3. 4. *Let God be true, & euery man a lyer.* Math.

The order of the causes

24.35. *Heaven and earth shall passe away, but my word shall not passe away. Hence is it that God is iust in keeping his promise. i. Ioh. 1.9. If we confesse our sins, God is faithfull and iust, to forgine vs our sinnes. 2. Tim. 4.8. Henceforth is laid vp for me the crowne of righteousness which the Lord the righteous Iudge shall giue me at that day.*

Iustice indeed, is that by which he either disposeth or rewardeth.

Gods disposing Iustice, is that by which he, as a most free Lord, ordereth rightly all things in his actions. *Pf. 143. 17. The Lord is righteous in al his waies.*

Gods rewarding Iustice, is that by which he rendereth to his creature according to his worke. 2. *Thess. 1. 6. It is iustice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with vs. 1. Pet. 1. 17. Therefore if you call him Father, which without respect of person iudgeth according to enery mans worke, passe the time of your dwelling here in feare. Iere. 51. 56. The Lord that recompenseth shall surely recompense.*

The Iustice of God, is either his gentlenesse, or anger.

Gods gentlenesse, is that by which he freely bestoweth vpon his creature a reward. 2. *Thess. 1. 5. Which is a token of the righteous iudgement of God, that yee maye bee counted worthie the kingdome of God, for the which ye also suffer. Math. 10. 41, 42. He that receiueth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the*

of Saluation and Damnation.

the rewarde of a righteous man. And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cuppe of colde water onely, in the name of a Diſciple, verely I ſay vnto you, he ſhall not looſe his rewarde.

Gods Anger, is that by which he puniſheth the tranſgreſſion of the creature. Rom. 1. 18. *For the wrath of God is reuealed from heauen, againſt all vngodlineſſe, and vnrightheouſneſſe of men, which withholdeth the trueſh in vnrightheouſneſſe.* Iohn. 3. 36. *He that obeyeth not the Sonne, ſhall not ſee lyfe, but the wrath of God abideth on him.*

Thus much concerning the will of God. Now followeth his omnipotencie.

Gods omnipotencie, is that by which he is moſt able to performe euery worke. Math. 19. 26. *With men this is impoſſible, with God all things are poſſible.*

Some things are here to be excepted. Firſt thoſe thinges, whole action argueth an impotencie, as to lye, to deny his worde. Titus. 1. 2. *Which God, that cannot lye, hath promiſed.* 2. Tit. 2. 13. *He cannot denie him ſelfe.* Secondly ſuch thinges as are contrarye to the nature of God, as to deſtroye himſelfe, and not to beget his Sonne from eternity. Thirdly ſuch thinges as impley contradiction. For God cannot make a trueth falſe, or that which is, when it is not to be.

Gods power may be diſtinguiſhed into an abſolute and actuall power.

Gods abſolute power, is that by which he can do more, then he eyther dooth, or will doe. Math. 3. 9. *I ſay vnto you, God is able of theſe ſtones to raiſe*
up

The order of the causes

up children to Abraham. Phil. 3. 21. According to the working, whereby he is able to subdue even all things unto himselfe.

Gods actual power, is that by which he causeth all things to be, which he freely will. Psalme. 135. 6. All things which God will, those he doeth in heauen and in earth, and in all deptes.

Cap. 4.

Of Gods glory and blessednes.

OVt of the former attributes, by which the true Iehouah is distinguished from a faigned God, and from Idoles, arise the glorie of God and his blessednes.

Gods glorie or Maiestie, is the infinite excellencie of his most simple, and most holye diuine Nature. Heb. 1. 3. Who being the brightnes of his glorye, and the ingraued forme of his person, &c. Dan. 3. Thou Lord art onely God, and glorious upon the earth.

By this we see, that God onely can knowe himselfe perfectly. Iohn. 6. 46. Not that anye man hath seene the Father, saue he which is of God, he hath seene the Father. 1. Tim. 6. 16. Who onely hath immortallitye, and dwelleth in the light, that none can attaine unto, whome neuer man saw, neither can see. Exod. 33. 18. Thou canst not see my face.

Notwithstanding there is a certaine manifestation of Gods glorye, partely more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods Maiestie in this lyfe, by the eyes of the minde

of Saluation and Damnation.

minde, through the helpe of thinges, perceiued by the outward senses.

Esa. 6. 1. *I sawe the Lord sitting vpon an high throne, and lifted up, and the lower partes thereof filled the temple.* Exod. 33. 22. *And while my glorie passeth by, I will put thee in a cleft of the Rocke, and will couer thee with mine hands while I passe by: after I will take away mine hand, and thou shalt see my backe parts, but my face shall not be seene.* 1. Cor. 13. 12. *Now wee see as through a glasse darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen, face to face. 1. Cor. 13. 12. *But then shall we see face to face.* Daniell. 7. 9, 10. *I beheld till the thrones were set up, and the Ancient of dayes did sit, whose garment was white as snow, &c.*

Gods blessednes, is that by which God is in him selfe and of him selfe, all sufficient. Gen. 17. 1. *I am God all sufficient, walke before me, and be thou upright,* Col. 2. 9. *For in him dwelleth all the fulnes of the Godhead bodily.* 1. Tim. 6. 15. *Which in dewe time he shall shew, that is, blessed and prince onely, &c.*

Chap. V.

Concerning the persons of the Godhead.

THe persons, are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ihon. 5. 7. *There are three that beare recorde in heauen, the Father, the Worde, and the holye Ghaſte, and these 3. are one.* Gen. 19. 24. *Then Iehouah rained vpon Sodome, and vpon Gomorah, brimstone, and fire*

The order of the causes

fire from Jehouah in heauen. Iohn. 1. 1. In the beginning was the worde, and the worde was with God, and that worde was God.

The constitution of a person is, when as a personal proprietye, or the proper manner of subsisting is adioyned to the Dietie, or one diuine nature.

Distinction of persons, is that, which albeit euery person is one, and the same perfect God, yet the Father is not the Sonne or the holye Ghost, but the Father alone; the Sonne is not the Father or the holy Ghost, but the Sonne alone; and the holy Ghost is not the Father or the Sonne, but the holy Ghost alone: so that in these there is diuersitie of persones, but vnitye of essence.

The communion of the persones, or rather vni-on, is that, by which eche one is in the rest, and with the rest, by reason of the vnitye of the Godheade: and therefore euerye eche one doeth possesse loue, and glorifie another, and work the same thing. Ioh. 14. 10. *Beleeuest thou not that I am in the Father, and the Father is in me? the wordes that I speake vnto you, I speake not of my selfe but my Father that dwelleth in me, he doth the workes. Pro. 8. 22. The Lorde hath possessed me in the beginning of his way: I was before his workes of olde. And verl. 30. Then was I with him as a nourisher, and I was dayly his delight, reioysing alwaye before him. Ioh. 1. 1. In the beginning was the word, & the word was with God, and that word was God. and Cap. 5. 19. The Sonne can doo nothing of himselfe, saue that he seeth the Father doo: for whatsoener things he dooth, the same doth the Sonne also.*

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of Saluation and Damnation,

There be three persons, the Father, the Sonne and the holy Ghost. Math. 3. 16. 17. And Iesus when he was baptized, came straight out of the water, and loe the heauens were opened vnto him, and Iohn saw the Spirit of God, descending like a Dove, and lighting vpon him. And loe, a voice came from heauen saying, This is my beloued Sonne in whome I am well pleased.

The Father is a person without beginning, who from all eternitie begat the Sonne. Heb. 1. 3. Who being the brightnesse of the glory, and the ingraued forme of his person. Psal. 2. 7. Thou art my Sonne this day haue I begotten thee.

The incommunicable propertie of the Father, is to be vnbegotten. He is the beginning of actions, because he beginneth euery action of him selfe, effecting it by the Sonne & the holy Ghost. 1. Cor. 8. 6. Yet vnto vs there is but one God, which is the father of whome are all thinges, and we in him, and one Lord Iesus Christ, by whome are all thinges, and we by him. Rom. 11. 36. For of him, and through him, and for him, are all thinges.

The other two persons haue the Godhead, or the whole diuine essence, of the Father by communication, namely the Sonne and the holy Ghost.

The Sonne is the second person, begotten of the Father from all eternitie. Heb. 1. 5. For vnto which of the Angelles saide he at any time, thou art my Sonne, this day begat I thee? Col. 1. 15. Who is the image of the invisible God, the first borne of euery Creature. Iohn. 1. 14. And we saw the glory thereof as the glory of the only begotten Sonne of the Father. Rom. 8. 32. He who spa-

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The order of the causes

red not his owne Sonne.

For this cause he is saide to be sent from the Father. Ioh. 8. 42. *I proceeded forth and came from God, neither came I of my selfe but he sent me.* This sending taketh not away the equalitie of essence and power, but declareth the order of the persons. Ioh. 5. 18. *Therefore the Jewes sought the more to kill him, not only because he had broken the Sabaoth, but said also that God was his Father, and made himselfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.*

For this cause also he is the *WORD* of the Father, not a vanishing but an essentiall word, because as a woord is as it were begotten of the minde, so is the Sonne begotten of the Father. And also, because he bringeth glad tidings from the bosome of his Father. Nazian in his oration of the Sonne, Basil in his preface before Iohns gospell.

The propertie of the Sonne, is to be begotten. His proper manner of working, is to execute actions from the father by the holy ghost, 1. Cor. 8. 6. *Our Lord Iesus Christ, by whom are all thinges and we by him.* Ioh. 5. 19. *Whatsoever things he dooth, the same doth the sonne also.*

The holy Ghost is the third person, proceeding from the Father and the Sonne. Iohn. 15. 26. *But when the comforter shall come, whom I will send unto you from the Father, even the Spirite of trueth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the Spirite, seeing the Spirite of God dwelleth in you. But if there be any that hath not*
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of Saluation and Damnation.

the Spirit of Christ, he is not his. Iohn. 16. 13, 14. But when that Spirit of truth shall come, hee shall conduct you into all truth: for he shall not speake of himselfe, but whatsoever he heareth, hee shall speake, and shall declare vnto you such things as are to come. He shall glorifie mee, for he shal receiue of mine, and shew it vnto you.

What may be the essentiall difference betwixt proceeding and begetting; neither the Scriptures determine nor the Church knoweth.

The incommunicable propertye of the holyc Ghost, is to proceede.

His proper manner of working, is to finishe an action effecting it, as from the Father & the Sonne.

Chap. 6.

Of Gods workes and his decree.

THus far concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those; which he doth out of himselfe, that is out of his diuine essence.

These are common to the Trinity, alwaies reserued the peculier manner of working in euery person.

The end of all these is the manifestation of the glory of God. Rom. 11. 36. *For him are all things, to him be all glory for euer.*

The worke or action of God, is either his decree or the execution of his decree.

The decree of God, is that by which God in himself, hath necessarily, and yet freely, from all eternity determined all things. Ephe. 1. 11. *In whome also we are chosen when we were predestinate, according to the purpose of him, which worketh all things after the*

The order of the causes

counsell of his owne will. and ver, 4. as he hath chosen vs in him before the foundation of the world. Math. 10. 29. Are not two Sparrowes solde for a farthing, and not one of them falleth on the ground, without your father? Rom. 9. 21. Hath not the Potter power on the claye, to make of the same lumpe one vessell to dishoner, and another to honor.

Therefore the Lord according to his good pleasure, hath most certainly decreed euery both thing and action, whether past, present or to come, together with their circumstances of place, time, meanes and end.

Yea, he hath most iustlye decreede the wicked workes of the wicked. For if it had not so pleased him, they had neuer bene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not anye thing absolutely euill. i. Pet. 3. 17. For it is better (if the will of God be so) that ye suffer for well dooing, then for euill dooing.

The thing which in the owne nature is euill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way, to manifest the glory of God in his iustice, and in his mercy.

The execution of Gods decree, is that by which all thinges in their time are accomplished, which were foreknown or decreed, & that euen as they were foreknown and decreed.

The same decree of Gods, is the first & principal working cause of all thinges, which is in order and time before al other causes. For with Gods decre is
alwayes

of Saluation and Damnation.

alwaies his wil annexed, by the which he can willingly effect that he hath decreede. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is cōioyned an effectuall power, by which the Lord can bring to passe whatsoeuer he hath frely decreed

This first and principall cause how be it in it selfe it be necessary, yet it doth not take away freedom of will in election or the nature and propertie of second causes, but only brings them into a certain order, that is, it directeth the to the determinate ends: wherevpon the effects and euents of things are contingent or necessarye, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily. *Act. 17. 3.* But yet willinglye. *Mat. 25. 39.* And if we respect the tēperature of Christs body, he might haue prolonged his life; & therefore in this respect might be said to haue died cōtingētly

The execution of Gods decree hath two braunches, his operation and his operative permission.

Gods operation, is his effectuall producing of all good things, which either haue being or mouing or which are done.

Gods operative permission, is that by which he only permitteth one and the same work to be done of others, as it is euill; but as it is good, he effectually worketh the same. *Gen. 50. 20.* *You indeed had purposed euill against me, but God decreed that for good, that he might as he hath doon this day, preserue his people alive.* and *Gen. 45. 7.* *God hath sent me before you to preserue your posteritie in this Land.* *Esay. 10. 5, 6, 7.* *Woe*

The order of the causes

unto *Asshur*, the rod of my wrath, and the staffe in their handes is mine indignation. I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath, to take the spoile, and to take the praye, and to tread them vnder feete, like the mire in the streete. but he thinketh not so, neither doth his hart esteeme it so, but he imagineth to destroy, and to cut off not a few nations.

God permitteth euill, by a certain voluntary permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace he had, or not bestowing that which he wanteth. *Ro. 1. 26. For this cause God gaue them vp vnto vile affections. 2. Tim. 2. 25, 26. instructing them with meekenes, that are contrary minded, prouing if God at any time wil giue them repentance, that they may know the trueth, and that they may come to amendement out of the snare of the deuill, which are taken of him at his Will.*

Neither must we thinke God vniust, who is indebted to none. *Rom. 9. 15. I will haue mercy on him, to whome I will shew mercye. Yea, it is in Gods pleasure to bestow how much grace, and vpon whome he will. Math. 20. 15. Is it not lawfull for me to doo as I will with mine owne?*

That which is euill, hath some respect of goodnes with God.

First, in that it is the punishment of sinne, and punishment is accounted a morrall good; in that, it is the parte of a iust Iudge to punish sinne.

Secondly, as it is a meere action or act.

Thirdly,

of Saluation and Damnation.

Thirdlye, as it is a chastisement, a triall of ones faith, martirdome, propitiation for sinne, as the death and passion of Christ. Act. 2. 23. & 4. 28. And if we obserue these caueates, God is not onelye a bare permissiue agent in an euill worke, but a powerfull effector of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth euill, and best disposeth of it to his owne glory. The like we may see in this similitude. Let a man spurre forward a lame horse; In that he moueth forward the rider is the cause, but that he haltereth, he himselfe is the cause. And again, we see the Sunne beames gathering themselues into a Sunne glasse, they burne such thinges as they light vpon: now, that they burne, the cause is not in the Sunne, but in the glasse. The like may be saide of Gods action in an euill subiect.

Chap. 7.

Of predestination and creation.

Gods decree, in as much as it concerneth man, is called predestination: Which is the decree of God, by the which he hath ordeined all men, to a certain and euerlasting estate; that is, either to saluation or condemnation, for his own glory. 1. Thes. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.*

The order of the causes

Rom. 9. 13. *As it is written, I haue loued Iacob, and hated Esau.* and ver. 12. *What and if God would to shewe his wrath and make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glory vpon the vessels of mercy, which he hath prepared vnto glory.*

The meanes of accomplishing Gods predestination are two folde.

The Creation, and the Fall.

The Creation, is that by which God made all things, very good, of nothing, that is of no matter, which was before the creation. **Ge. 1. 1.** *In the beginning God created the heauen, &c. to the end of the chap.*

Gods manner of creating, as also of gouerning, is such, as that by his worde alone, he, without any instrumentes, meanes, assistance, or motion produced all sortes of things. For to will anye thing with God, is both to be able, and to performe it. **Heb. 11. 3.** *By faith, we vnderstand that the world was ordained by the worde of God, soe that the thinges which we see, are not made of things which did appeere.* **Psal. 148. 5.** *Let them praise the name of the Lord, for he commanded, & they were created.*

The goodnes of the creature, is a kind of excellencie, by which it was void of all sinne, that is, free from punishment and transgression.

The creation of the worlde, or inhabitantes in the worlde.

The worlde is a moste beautiful pallace, framed out of a deformed substance, & fit to be inhabited. The parts of the worlde, are the heauen & the earth

The

of Saluation and Damnation.

The heauens are three folde, the first is the Aire, the second the Skye, the third an inuisible and incorporall essence, created to be the seate of all the blessed, both men and Angels. This third heauen is called Paradise. 2. Cor. 14. 4.

The inhabitantes of the worlde are reasonable creatures, made according to Gods owne Image, they are either Angels or men. Gen. 1. 26. Furthermore God said, let vs make man in our own image, according to our likenesse. Iob. 1. 16. When the children of God came and stode before the Lord: Satan came also among them.

The Image of God, is the integritie of the reasonable creature, resembling God in holynes. Ephe. 4. 24. And put on the new man which after God is created in righteousness and true holynesse.

Chap. 8.

Of Angels.

THe Angels each of them being created in the beginning, were setled in an vpright estate. In whome these things are to be noted. First their nature. Angels are spirituall, and incorporall essences. Heb. 2. 16. For he in no sort tooke the Angelles, but he tooke the seede of Abraham, Heb. 1. 7. And of the angels, he saith, he maketh the spirits his messengers, and his ministers a flame of fire.

Secondly, their qualities. First they are wise. 2. Sam. 14. 18. My Lord the King is euen as an angell of God, in hearing good and bad. 2. They are of great might. 2. Thess. 1. 7. When the Lord Iesus shall shewe him-

The order of the causes

himselfe from heauen with his mightie Angels. 2. Sam. 2. 4. David sawe the Angell that smote the People. 2. King. 19. 35. The same night the Angell of the Lorde went out and smote in the Campe of Asshur, an hundredth, foure score, and fise thousand. 3. They are swift and of great agilitie. Esay. 6. 6. Then flew one of the Seraphims vnto me with an hote cole in his hand, Dan. 9. 21. The man Gabriell whom I had seene before in a vision, came flying and touched me. This is the reason why the cherubims in the tabernacle were painted with winges.

Thirdly they are innumerable. Gen. 3. 2. Now Iacob went forth on his iourney and the Angels of God met him, Dan. 7. 10. Thousand thousands ministred vnto him, and ten thousand thousandes stooode before him. Matth. 26. 53. Thinkest thou I cannot pray to my father and he will giue me moe then twelue legions of Angels? Heb. 12. 22. to the companie of innumerable angels.

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societic with him. Matth. 18. 10. In heauen their angels alwaies behold the face of my father which is in heauen. Psal. 78. 17. The charets of God are twenty thousand thousande angels, and the Lord is among them. Mar. 12. 25. But are as angels in heauen.

Fiftly, their degree. That there are degrees of angels, it is most plaine. Coloss. 1. 16. By him were all thinges created, which are in heauen & in earth, thinges visible and inuisible: whether they be thrones or dominions, or principalities, or powers. Rom. 8. 38. Neither Angels, nor principalities, nor powers, &c. 1. Thess. 4.

18. The

of Salvation and Damnation.

16. The Lord shal descend with the voice of the archangel, and with the trumpet of God. But it is not for vs to search, who, or how many be of eache order, neither ought we curiously to enquire how they are distinguished. whether in essence, or qualities. Coll. 2. 18. Let no man at his pleasure bear rule ouer you by humbleness of minde, and worshipping of Angels, aduancing himselfe in those things which he neuer saw.

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commaundements to them. Psal. 103. 20, 21. Praise the Lord ye his Angels that excel in strength, that do his commaundements, in obeying the voice of his woorde. Praise the Lord, all ye his hostes, ye his seruantes that doe his pleasure.

Seuenthy: The establishing of some Angels in that integritie, in which they were created.

Chap. 9.

Of man, and the estate of innocencie.

MAn, after he was created of God, was established in an excellent estate of Innocencie. In this estate seuen thinges are chieflye to be regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. Then the Lord tooke the man, and put him into the Garden of Heden.

II. The integritie of mans nature. Which was Ephes. 4. 24. Created in righteousness, and true holynes. This integritie hath two partes.

The first is Wisedome, which is a true and perfect

The order of the causes

perfect knowledge of God, & of his wil, in as much as it is to be performed of man, yea, and of the counsaile of God in al his creatures. Col. 3. 10. *And haue put on the newe man, which is renewed in knowledge after the image of him that created him. Gen. 2. 19. When the Lord had formed of the earth euerye beaste of the field, and euery foule of the heauen, he brought them vnto the man, to see how he would call them: for howsoeuer the man called the liuing creature, so was the name thereof.*

The second, is Iustice, which is a conformity of the will, affections, and powers of the bodye to the will of God.

III. Mans dignitye, consisting of foure partes. First, his communion with God, by which as God reioyced in his owne Image, so likewise man was incensed to loue God: This is apparant by Gods familiar conference with Adam. Gen. 1. 29. *And God said, Beholde, I haue giuen vnto you euerye herbe bearing seede, &c. that shall be to you for meate.* Secondly, his dominion ouer all the creatures of the earthe. Gen. 2. 19. Ps. 8. 6. *Thou haste made him Lord ouer the workes of thine handes, and haste set all thinges vnder his feete, &c.* Thirdly, the decencie, and dignitye of the bodye, in which, though naked, nothing was vnseemly. Psal. 8. 5. *Thou haste made him little lower then God, and crowned him with glorie and worshippe,* Gen. 2. 25. *They were both naked, and neither ashamed,* 1. Corinth. 12. 22. *Vpon those members of the bodye, which we think moste vn honest, put we more honestye on, and our vncomelye partes haue more comelynesse on.* Fourthly,

of Saluation and Damnation.

Fourthlye, labour of the bodye without paine or griefe. Gen. 3. 17, 19. *Because thou haste obeyed the voyce of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy lyfe, &c.*

IIII. Subiection to God, whereby man was bound to performe obedience to the commaundements of God: which were two. The one was concerning the two trees: the other the obseruation of the Sabbath.

Gods commaundement concerning the trees, was ordained to make examination, and tryall of mans obedience. It consisteth of two partes: the first, is the eating of the tree of lyfe, that as a signe, it might confirme to man, his perpetuall abode in the gardē of Heden, if stil he persisted in obedience Reuel. 2. 7. *To him that ouercometh wil I giue to eat, of the tree of lyfe, which is in the midst of the Paradise of God.* Pro. 3. 18. *She is a tree of lyfe to them which laye holde on her: and blessed is he that retaineth her.*

The second, is the prohibition to eat of the tree of the knowledge of good and euill, together with a commination of temporall & eternall death, after the transgression of this commaundement. Gen. 2. 17. *Of the tree of knowledge of good and euill, thou shalt not eat of it, for the day that thou eatest thereof, thou shalt die the death.* This was a signe of death, and had his name of the euent, because the obseruation thereof would haue brought perpetual happinesse, as the violation gaue experience of euill, that is, of all miserye, that is of punishment and of guiltinesse of sinne.

Gods

The order of the causes

10 Gods commaundement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seventh day, and sanctified it.*

257 V. His calling, which is his seruice of God, in the obseruation of his commaundements, and the dressing of the garden of Heden. Prou. 16. 4. *God made all things for him selfe. Gen. 2. 15. He placed him in the garden of Heden, to dresse and keepe it.*

255 VI. His diet was the herbes of the earth, and fruit of euery tree, except the tre of the knowledge of good and euill. Gen. 1. 29. *And God sayd, Behold, I haue giuen vnto you euery herbe bearing seede, which is vpon all the Earth, and euery Tree, wherein is the fruite of a tree bearing seede, that shall be to you for meate. and 3. 17. But of the tree of knowledge of good and euill, thou shalt not eate.*

253 VII. His free choice, both to will, and performe the commaundement concerning the two trees, and also to neglect & violate the same. Whereby we see that our first parents were indeede created perfect, but mutable: for so it pleased God to prepare away to the execution of his decree.

Chap. 10.

Of the fall of Angels.

THe fall, is a reuolting of the reasonable creature from obedience to sinne.

250 Sinne is the corruption, or rather depriuation of the first integritie. More plainly it is a falling
ling

of Saluation and Damnation.

ling or turning from God, binding the offender by the course of Gods iustice, to vndergoe the punishment.

The fall was effected on this manner. First, God created his reasonable creatures good indeede, but withall changeable, as we haue shewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience, in those things, about which they were conuersant. Deut. 10. 13. *Thou shalt not hearken to the wordes of the Prophet, or vnto that dreamer of dreames: for the Lorde your God prooueth you, to knowe whether you loue the Lord your God, with all your heart, and with all your soule.* Thirdly, in this tryall God dooth not assise them with new grace to stande, but for iust causes forsaketh them. Lastly, after God hath forsaken them, and left them to themselues, they fall quite from God: no otherwise, then when a man staying vpon a staffe from the ground, it standeth vpright, but if he neuer so little withdrawe his hande, it falleth of it selfe.

The fall, is of man, and Angels.

The fall of Angels, that is, by which the vnderstanding, pointing at a more excellent estate, and of it owne accord approouing the same, together with the will making especial choyce therof: they, albeit they might freely by their integritie, haue chosen the contrarie, were the sole instruments of their fall from God. 2. Pet. 2. 4. *If God spared not the Angels which sinned, but cast them downe into hell, & deliuered them into chaines of darkenes, to be kept vnto*
damna-

The order of the causes

damnation, &c. Iude. 6. *The Angelles which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines, &c.* Ioh. 8. 44. *He was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angelles, consider: first, their corruption, arising from their fall, which is the depravation of their nature. And is either that fearefull malice and hatred, by which they set them selues against God, or their insatiable desire to destroye mankinde, to the effecting whereof, they neglecte neither force nor fraude. 1. Iohn. 3. 8. *He that committeth sinne is of the deuill, because the deuill sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolue the workes of the deuill.* 1. Pet. 5. 8. *Your aduersarye the deuill goeth about like a roaring Lyon, seeking whome he maye deuoure.* Ephes. 6. 12. *You strine not against flesh and blond, but against principallities, and power, and worldly gouernours, the Princes of darkenes of this worlde, against spirituall wickednesses, which are in supercelestiall thinges.*

II. Their degree, and diuersitie: for of these Angelles, one is cheife, and the rest attendants.

The cheife is Beelzebub, Prince of the rest of the deuils, and the worlde, farre aboue them all in malice. Math. 25. 41. *Away from me ye curssed into euerlasting fire, prepared for the deuill and his Angelles.* 2. Cor. 4. 4. *Whose minde the God of this worlde hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael and his Angelles fought with the Dragon, and the Dragon and his Angelles fought.*

Mini-

of Saluation and Damnation.

Ministring angels, are such as waite vpon the de-
uill, in accomplishing his wickednesse.

III. Their punishment. God, after their fall,
gaue them ouer to perpetuall tormentes, without
any hope of pardon. Iude. ver. 6. 2. Pet. 2. 4. *God spa-
red not the Angels: but had sinned, but cast them downe
into hell, and deliuered them into chaines of darknes, to
be kept vnto dampnation.* This he did, first, to admo-
nish men, what great punishment they deserued.
Secondly, to shew, that grieuous sinnes must more
grieuously be punished.

The fall of Angels was the more grieuous, be-
cause both their nature was more able to resist, &
the diuell was the first founder of sinne.

Their punishment is easier, or more grieuous.

Their easier punishment is double. The first, is
their deiection from heauen. 2. Pe. 2. 4. *God cast the
Angels that sinned, into hell.* The second, is the a-
bridging and limitation of their power. Iob. 1. 12.
*Th: Lord said vnto Satan, Beholde, all that he hathe, is
in thine hand, only vpon him lay not thyne hand.*

The more grieuous paine, is that torment in
the deepe, which is endles and infinite, in time and
measure. Luke. 8. 31. *And they besought him, that hee
would not commaund them to go downe into the deepe.*

Chap. II.

Of mans Fall, and dissobedience.

ADams fall, was his willing. reuolting to diso-
bedience, by eating the forbidden frute. In a-
dams fall, we may note the manner, greatnesse, and
fruit

The order of the causes

fruit of it.

I. The manner of Adams fall was on this sorte. First, the deuill, hauing immediatly before, fallen himselfe, insinuateth vnto our first parentes, that both the punishment for eating the forbidden fruit was vncertaine, and that God was not true in his worde vnto them.

Secondlye, by his legerdemaine he blinded the eyes of their vnderstanding. Thirdly, being thus blinded, they begin to distrust God, & to doubt of Gods fauour. Fourthly, they thus doubting are moued to beholde the forbidden fruit. Fyftly, they no-sooner see the beuty therof, but they desire it. Sixtly, that they may satisfie their desire, they eat of the fruit, which by the hands of the woman was taken from the tree: by which act they become vtterlye disloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall frō their integritie, God vpon iust causes leauing them to themselues, and freely suffered them to fall. For wee must not thinke that mans fall was either by chaunce, or God not knowing it, or barely winking at it, or bye his bare permission, or against his will: but rather miraculouslye, not without the will of God, but yet without all approbation of it.

II. The greatnes of this transgression must be esteemed, not by the externall obiect, or the baseness of an apple, but by the offence it containeth against Gods Maiestie. This offence appeareth by many trespasses committed in the action. 1. The first is, doubting of Gods worde. 2. Want of Faith,
For

of Saluation and Damnation.

For they beleue not Gods threatning. (*In the day ye eate thereof, you shal die the death.*) But being bewitched with the deuils promise, (*ye shal be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other wisdom. 4. Their pride, in seeking to magnifie themselves, and to become like God. 5. Contempt of God, in transgressing his comendement against their owen conscience. 6. In that they preferre the deuill before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods Spirite dwelling in them, and dispise that blessed vnion. 8. They murder both themselves and their progenie.

III. The fruite or effectes. Out of this corrupt estate of our first parents, arose the estate of vnbelieve, whereby God hath included all men vnder sinne, that he might mainfest his mercy in the saluation of some, and his iustice in condemnation of others Rom. 11. 32. *God hath shut vp all men in vnbelieve, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefolde.

The first, is the participatiō of Adams both *transgression and guiltinesse*: whereby, in his sinne, all his posteritie sinned. Rom. 5. 12. *As by one man sinne entred in to the world, and by sinne death, so death entred vpon all men, in that all men haue sinned.* The reason

The order of the causes

of this is ready. Adam was not then a priuate man; but represented all mankinde, and therefore looke what good hee receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam al men die, so in Christ al men rise againe.*

Againe, when Adam offended, his posteritye was in his loynes, from whome they should, by the course of nature, issue: and therefore take part of the guiltinesse with him. Heb. 7. 9, 10. *And to say as the thing is, Leui, &c. payed tythes to Abraham, for hee was yet in the loynes of his father Abraham, when Melchi-sedec met him.*

Chap. 12.

Of originall sinne.

OVt of the former transgressio ariseth another, namely original sinne, which is corruption ingendred in our first conception, whereby euery facultie of soule and bodie, is prone and disposed to euill. Ps. 51. 5. *I was horne in iniquity, and in sinne hath my mother conceived mee.* Gen. 6. 5. Tit. 3. 3. *We our selues were in times past vnwise, disobedient, deceiued, serued the lusts, and diuers pleasures, liuing in maliciousnes, and enuy, hatefull, and hating one another.* Heb. 12. 1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

By this, we see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens foules be immortal, nor Christ take vpon him mans nature.

The

of Saluation and Damnation.

The propagation of sinne, from the parentes, to the children, is either because the soule is infected by the contagion of the body, as a good oyntment by a fusty vessell: or because God in the very moment of creation & infusion of soules, into infants, doth vtterly forsake them. For as Adam receiued the Image of God both for him selfe and others: so did he loose it from himselfe and others.

That we may the better know originall sinne in the seuerall faculties of mans nature, three circumstances must be considered.

1. How much of Gods Image we yet retaine.
2. How much sinne man receiued from Adam.
3. The increase thereof afterwards.

I. In the mind. The remnant of Gods image, is certaine motions concerning good & euill: as, *that there is a God, and that the same God punisheth transgressions, that there is an euermlasting lyfe: that wee must reuerence our superiours, and not harme our neighbours.* But euen these motions, they are both seuerall and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seat. Ro. 1.19, 20. *That which may be knowen concerning God, is manifest in them: for God hath shewed it unto them. For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being considered in his workes, to the intent they should be without excuse.*

Mens minds receiued from Adam. 1. Ignorance, namelye, a want, or rather a depriuation of knowledge, in the things of God, whether they concerne

The order of the causes

his sinceere worship, or eternall happines. 1. Cor. 2. 14. *The natural mā perceiueth not the thinges of the spirit of God, for they are foolishnes vnto him, neither can he know them because they are spirituallie decerned.* Rom. 8. 7. *The wisdom of the flesh is enmitie with God, for it is not subiect to the law of God, neither indeed can it be.*

II. Impotency, whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luke. 24. 45. *Then oppened he their vnderstanding, that they might vnderstand the scriptures.* 2. Cor. 3. 5. *Not that we are sufficient of our selues to think any thing as of our selues: but our sufficiency is of God.*

III. Vanitie, in that the mind thinketh falshood trueth, & trueth falshood. Eph. 4. 7. *Walke no more as other Gentiles, in the vanitie of your vnderstanding.* 1. Cor. 1. 21. *It pleased God, by the foolishnes of preaching, to saue those which beleue.* 23. *We preache Christ crucified, to the Iewes a stumbling block, but to the Grecians, foolishnes.* Pro. 14. 18. *There is a way which seemeth good in the eies of men, but the end therof is death.*

IV. A naturall inclination only to conceiue, & deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickednes of man was great vpon earth, and al the imaginations of the thoughts of the hart were only euill continually.* Ier. 4. 22. *They are wise to do euill, but to do well they haue no knowledge.*

Hence it is apparant, that the originall, and as I may say, the matter of all heresies, is naturallie engrafted in mans nature. This is worthy the obseruation of students in Diuinitie.

The increase of sinne in the vnderstanding, is I
a re-

of Saluation and Damnation.

a reprobate sence, whē God withdraweth the light of nature. Iohn. 12. 40. *He hath blinded their eies, and hardened their hearts, least they should see with their eies and understand with their hearts, and I should heale the, and they be conuerted.* Rom. 1. 28. *As they regarded not to know God, so God deliuered them up, to a reprobate minde, to doo those thinges which are not conuenient.* II. The spirite of slumber. Rom. 11. 8. *God hath giuen them the spirite of slumber, &c.* III. A spirituall drunkenness. Esay. 29. 9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IIII. Strong illusions. 2. Thess. 2. 11. *God shall send them strong illusions, and they shall beleue lies.*

The remnant of Gods image in the conscience, is an obseruing and watchful power, like the eie of a keeper, reserued in man, partely to reprove, and partly to repress the vnbridled course of his affections. Rom. 2. 15. *Which shewe the effect of the Lawe written in their hartes, their conscience also bearing witness, and their thoughts accusing one another, or excusing.*

That which the conscience hath receiued of Adam is the impurenesse thereof. Tit. 1. 15. *To them that are defyled and unbeleuing, nothing is pure, but euen their mindes and consciences are defyled.* This impuritye, hath three effectes, the first, is to excuse sinne: as, if a man serue God outwardly, hee will excuse and cloake his inwarde impiety. Mark. 10. 19, 20. *Thou knowest the commandementes, thou shalt not, &c.* Then he answered and said, *Maister all these things haue I obserued from my youth.* Again it excuseth

The order of the causes

excuseth intents not warranted in Gods worde. 1. Chron. 13.9. *When they came to the threshing floore of Chidon, Uzza put forth his hande to houlde the Arke, for the Oxe did shake it.*

The second, is to accuse and terrifie, for doing good. This wee may see in superstitious idolaters, who are grieved whē they omit to performe counterfeit, and idolatrous worship to their Gods, Col. 2.21, 22. *Touch not, taste not, handle not, which all perish with vsing, and are after the commandements and doctrines of men. Esay. 29.13. And their feare towarde me was taught them by the precept of men.*

The third, is to accuse and terrifie for sinne. Ge. 50.15. *When Iosephs brethren sawe that their Father was dead, they said, it maye be that Ioseph will hate vs, and will paye vs againe all the euill, which wee did unto him. Ioh. 8.9. And when they heard it, beeing accused by their owne consciences, they went out one by one. 1. Iohn. 3. 20. If our hearte condemne vs, God is greater then our hearte. Though the conscience shall accuse a man truelye: yet that will not argue any holinesse in it. Which appeareth, in that Adam in his innocencye had a God, yet no accusing consciences,*

Impurenesse increased in the conscience, is first such a senselesse numnesse, as that it can hardlye accuse a man of sinne. Ephes. 4.19. *Who beeing past feeling haue giuen themselves to wantonnesse, to woorke all uncleannesse, euen with greedines. 1. Tim. 4.2. Having their consciences burned with an hoat yron. This senselesnesse springeth from a custome, in sinning.*
1. Sam.

of Saluation and Damnation.

1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife tolde him these woordes, and his hart dyed within him, and he was like a stone.*

II. Some greeuous horror, and terror of the conscience. Gen. 4. 14. *Beholde thou hast cast me this day from the earth, and from thy face shall I be hid? & vers. 13. My punishment is greater then I can beare. The Symptomes of this disease, are blasphemies, trembling of body, fearfull dreames, Act. 24. 26. And as he disputed of righteousness, and temperance, and the Iudgement to come, Felix trembled, &c. Daniell. 5. 6. Then the Kings countenance was changed & his thoghts troubled him, so that the ioynts of his loines were loosed, and his knees smote one against another.*

In the will, the remnant of Gods image, is a free choyce. First, in euerye naturall action, belonging to eche liuing creature, as to nourish, to engender, to moue, to perceiue. Secondlye, in euery humane action. that is, such as belong to all men. And therefore mā hath freewill in out ward actions, whether they concerne manners, a familie, or the common wealth, albeit both in the choice, & refusal of them it be very weak. Rom. 2. 14. *The Gentiles which haue not the Law, by nature doo these things which are of the Law.*

The will receiued. I. An impotencie, wherby it cannot wil, or so much as lust after that, which is indeed good, that is, which may please & be acceptable to God. 1. Cor. 2. 14. *The naturall man perceiuet not the things of the spirit of God, for they are foolishnes vnto him: neyther can he knowe them, because they*

The order of the causes

they are spiritually discerned. Rom. 5. 6. Christ, when we were yet of no strength, at his time died for the ungodlye. 2. Tim. 2. 26. Phil. 2. 13. It is God which woorketh in you both the will and the deed, euen of his good pleasure.

II. An inward rebellion, whereby it vtterlye abhorreth that which is good, desiring & willing that alone which is euill.

By this it appeareth, that the wil is no agent, but a meere patient in the first acte of conuersation to God, and that by it self, it can neither beginne that conuersation, or any other inward and sound obedience due to Gods law.

That which the affections recieue, is a disorder, by which they therefore are not well affected, because they eschewe that which is good, and pursue that which is euill. Gala. 5. 24. *They that are Christs, haue crucified the flesh with their affectiones, and lustes thereof. Rom. 1. 26. Therefore God gaue them ouer to filthy lustes. 1. King. 22. 9. The King of Israell said vnto Iehosaphat, yet is there one of whome thou maiest take counsel, but him I hate. And 21. 4. Therefore Achab came home to his house discontented, and angrie, for the word which Naboth spake vnto him, and he laid himself on his bed, turning away his face, least he should eat meat*

That which the body hath receiued, is, I. Fitnes to begin sinne; Thus doth the body in transporting all objects and occasions of sinne to the soule. Gen. 3. 6. *The woman seeing that the tree was good for meat, and pleasant to the eyes, &c. tooke of the frute therof and did eat.* II. A fitnes to execute sinne, so soon as the hart hath begunne it. Rom. 6. *Neither giue your members*

of Saluation and Damnation.

members as weapons of iniustice to sinne, and ver. 19. As you haue giuen your members as seruantes to uncleannes and iniquitie, to commit iniquitie, &c.

Chap. 13.

Of actuall sinne.

After originall sinne in Adams posterity, actual transgression taketh place. It is either inward or outwarde. Inwarde is of the minde, will, and affection.

The actual sinne of the mind, is the euil thought or intent therof, contrary to Gods law. Examples of euil thoghts, God (the only knower of the hart) hath in diuers places set down in his word. I. That there is no God. Psalme 10. 4. *The wicked is so proud that he seeketh not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The foole saith in his heart there is no God.* II. That there is neither prouidence, nor presence of God in the worlde. Psal. 10. 11. *He hath said in his heart God hath forgotten; he hydeth his face and will neuer see.* ver. 13. *Wherfore doth the wicked contemne God? he saith in his hart, thou wilt not regard.*

III. It imagineth safegard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in danger.* Reue. 18. 7. *She saith in her hart, I sit being a Queene, and am no widow, and shall see no mourning.*

IIII. It esteemeth it selfe more excellent then others. Apoc. 18. 7. *I sit as a Queen,* Luke. 18. 11. *The Pharisee standing thus, praied to himselfe, I thanke thee O God,*

The order of the causes

O God, that I am not as other men, extortioners, vniust, adulterers, nor yet as this publican. ver. 12. I fast twice in the weeke, and giue tithes of all my possessions. That the Gospel of Gods kingdome is mere foolishnes. 1. Cor. 2. 14. The naturall mā perceineth not the things of the spirite of God, for they are foolishnes vnto him.

VI. To thinke vncharitablye & maliciously of suche as serue God sincerely. Mat. 12. 24. When the Pharisies heard that, they said, he casteth not out Diuils but by the prince of Denilles. Psal. 74. 8. They saide in their harts, let vs destroy them all together.

VII. To thinke the day of death farre off. Esay. 28. 15. Ye haue saide, we haue made a couenant with death, and with hell, wee are at a greement, though a scourge runne ouer and passe through, it shall not come at vs.

VIII. That the paines of hel may be eschewed, in the place before mentioned they say, with hel we haue made agreement.

IX. That God will deferre his both perticular and last generall comming to iudgement. Luk. 12. 19. I will say vnto my soule, soule thou hast much goods laide vp for many yeeres: and ver. 45. If that seruant say in his hart, my master will deferre his comming, &c.

Many carnal men pretend their good meaning: but when God oppeneth their eies, they shall see these rebellious thoughts, rising in their mindes, as sparckles out of a chimney.

The actual sinne of both will, and affections is euery wicked motion, inclination, and desire. Gal. 5. 17. The flesh lusteth against the spirite.

of Saluation and Damnation.

An actual outward sinne, is that, to the committing whereof, the members of the body doo, together with the faculties of the Soule, concur. Such finnes as these are infinite. *Psal. 40. 12 Innumerable troubles haue compassed me, my finnes haue taken such hold vpon me, that, I am not able to looke vp, yea they are more in number then the haire of my head.*

Actual sinne, is of omission, or commission; Again, both these are in words or deeds.

In the sinne of commission, obserue these two points. The degrees in committing a sinne, and the differences of finnes committed.

The degrees are in number 4. *Iam. 1. 14, 15. Eue-ry man is tempted, when hee is drawen away by his owne concupiscence, and is entised: Then when lust hath conceived, it bringeth forth sinne; and sinne when it is finished bringeth forth death.*

The first degree, is temptation, whereby man is allured to sinne, this doth Sathan by offering to the minde, that which is euill. *Iohn. 13. 2. The deuill had now put into the hart of Iudas Iscariot Simons sonne to betraye him. Aet. 5. 3. Peter said to Ananias, whye hath Sathan filled thine harte, that thou shouldest lie. 1. Chro. 21. 1. And sathan stood vp against Israel, & provoked Dauid to number Israel. This also is effected vpon occasion of some externall obiect, which the senses perceiue. Iob. 31. 1. I haue made a couenaunt with mine eies, why then should I looke vpon a maide?*

Temptation hat two partes, abstraction, and in-escation.

Abstraction, is the first cogitation of committing

The order of the causes

ting sinne, wherebye the minde is with-drawen from Gods seruice, to the which it shoulde be alwaies readye prest. Luke 10.27. *Thou shalt loue the Lord thy God with all thy hart, and all thy soule, with all thy thought.*

Inescation, is that wherby an euill thought conceiued, and for a time retained in the minde, by delighting the will, and affections, doth as it were, lay a baite for them, to draw them to consent.

The second degree, is conception, which is nothing else, but a consent and resolution, to commit sinne. Psalm. 7.14. *He shall trauaile with wickednes, hee hath conceined mischeefe, but he shall bring foorth a lye.*

The third degree, is the birth of sinne, namelye the committing of sinne, by the assistance both of the faculties of the soule, and the power of the bodye.

The fourth degree, is perfectiō, when sin being by custome perfect, and as it were rype, the sinner reapeth death, that is damnation.

This appeareth in the example of Pharaoh, wherefore custome in any sinne, is fearefull.

Sinne actually committed hath fve differences.

First, to consent with an offender, and not actually to commit sinne. Ephe. 5. 11. *Haue no fellowshippe with the unfrutefull works of darkenes but reprove them rather.* This is done three manner of waies.

I. When as a man in Iudgement, somewhat alloweth the sinne of another. Nomb. 20. 10. *Moses and Aaron gathered the congregation together before the rocke,*

of Saluation and Damnation.

rocke, and Moses said vnto them, heare now ye rebelles: shal we bring you watter out of this rocke? 12. The Lord spake to Moyses and Aaron, because ye beleened me not, to sanctifie me in the presence of the children of Israell, into the land which I haue giuen them.

II. When the heart approueth in affection and consent. Hitherto may wee referre bothe the ministers, and maiestrats concealing, and winking at offences. 1. Sam. 2. 23. Ely said, whye doe ye such thinges? For of all this people, I heare euill of you. Doo no more my Sons, &c. Now that Elyes will agreeth wuh his sons sinnes, it is manifest. ver. 26. Thou honourest thy Children aboue mee. III. Indecde by counsaile, presence, entistment. Rom. 1. 13. They not onely doe the same, but also fauour them that do them. Mark. 6. 25, 26. She sayde vnto her Mother, what shall I aske, and she sayde Iohn Baptists head, &c. Acts. 22. 20. When the blood of thy Martyr Stephen was shedde, I also stooode by and consented vnto his death, and kept the cloathes of them that slue him.

The second essence, is to sinne ignorantlye, as when a man dooth not expresselye and distinctly know, whether that which he dooth, be a sinne or not, or if he knew it, did not marke it. 1. Tim. 1. 23. I before was a blasphemmer, a persecutor, and an oppressor; But I was receined to mercye, for I did it ignorantlye through unbeliefe. Nom. 35. 22, 23, 24. If he pushed him vnaduisedly & not of hatred, or cast vpon him anye thing without laying of waite, or any Stone, (whereby he might be slaine) and saw him not, or caused it to fall vpon him, and he dye, and was not his enemye, neither sought him a-
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The order of the causes

my harme. Then the congregation shal iudge between the slayer, and the auenger of blood, according to these lawes.

1. Cor. 4. 4. I knew nothing by my selfe, yet am I not thereby iustified. Psal. 19. 13. Clense me from my secreete sinnes.

The third difference, is to sinne vpon knowledge but of infirmity, as when a man fearing some imminēt danger, or amazed at the horror of death, doth against his knowledg deny that trueth, which otherwise he woulde acknowledge and embrace. Such was Peters fall, arrysing from ouer much rashnes of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouer rule the will, and euery good endeuour, that they prouoke man to that, which he from his hart detesteth. Rom. 7. 19. I do not the thing which I would, but the euill which I would not, that doo I.

The fourth difference, is presumptuous sinning vpon knowledge. Psal. 19. 13. Keepe thy seruant from presumptuous sinnes: let them not reigne ouer me. Hitherto belongeth. I. Euerye sinne committed with an high hand, that is in some contempt of GOD. Nom. 15. 30. The person that doth presumptuously, &c. shall be cut of from amongst his people: because he hath despysed the word of the Lord, and hath broken his commandement. II. Presumption of Gods mercye in doing euill. Eccles. 8. 11. Because sentence against an euill worke is not executed speedelye, therefore the hart of the children of men is fully set in them to doo euill. Rom. 2. 4. Despysedst thou the riches of his bountifulnes, &c.

not

of Saluation and Damnation.

not knowing that the bountifulnes of God, leadeth thee to repentance, &c.

The fifth difference, is to sinne vpon knowledg and set mallice against God, and to this is the sinne against the holy Ghoste referred.

Chap. 14.

Of the punishment of sinne.

Hitherto we haue intreated of sinne, where-with all mankynde is infected: in the next place succedeth the punishment of sinne, which is threefolde.

The firste is in this lyfe, and that dyuers waies. The first concerneth the body, either in the prouision, with trouble for the things of this life. Gen. 3. 17. Or a proneesse to disease. Math. 9. 2. *Sonne be of good comfort, thy sinnes be forgiven thee.* Ioh. 5. 14. *Beholde thou art made whole, sinne no more, least a worse thing fall vpon thee.* Deut. 28. 21, 22. *The Lorde shall make the pestilence cleaue vnto thee, untill he hath consumed thee from the land, &c.* Or shame of nakednes. Gen. 3. 7. Or in women paines in childbirth. Ge. 3. 16. *Unto the woman he said, I will greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth children.*

II. The soule is punished with trēbling of conscience, care, trouble, hardnes of hart, and madnes. Deut. 28. 28. *The Lord shal smite thee with madnes, & with blindnes, and with astonying of hart.*

III. The whole man is punished. I. with fearfull subiection to the regiment of Sathan. Collos. 1. 13.

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Which

The order of the causes

Which freed us from the power of darkenesse, and translated us into the kingdome of his beloved Sonne. Heb. 2. 14. He also himselfe tooke part with them that he might destroy through death, him that had power of death, that is, the deuill. II. A seperation from the fellowship of God, and trembling at his presence. Eph. 4. 18. Having their cogitation darkned, and being straungers from the lyfe of God. Gen. 3. 10. I heard thy voice in the Garden and was afraide, because I was naked, therefore I hid myselfe. IV. Vpon a mans goods, diuers calamities and dammages. Deu. 28. 29. Thou shalt euer be oppressed with wrong, and be powled, and no man shall succour thee, &c. to the end of the Chap. Also distinction of Lordships, and of this commeth a care to enlarge them, and barganing with all manner of euill seruitudes. V. The losse of that lordly authority, which man had ouer all creatures: also their vanitie, which is not onely a weakening, but also a corrupting of that excellencye of the vertues and power, which God at the first put into them. Rom. 8. 20. 21. The creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, &c. VI. In a mans name, infamie and ignominie after his death. Iere. 24. 9.

The second, is at the last gaspe, namely, death, or a change like vnto death. Rom. 6. 23. *The wages of sinne is death.*

The third, is after this life, euē eternal destruction from Gods presence, & his exceeding glory. 2. Thes. 1. 9. *Who shal be punished with everlasting perdition, from the presence of God and the glory of his power.*

Chap.

of Saluation and Damnation.

Chap. 15.

Of Election, and of Iesus Christ the foundation thereof.

Predestination hath two partes; Election, & reprobation. 1. Thes. 5. 9. *God hath not appointed us to wrath, but to obtaine Saluation by the meanes of our Lord Iesus Christ.*

Election is Gods decree, whereby on his owne freewill, he hath ordained certaine men to saluation, to the praise of the glorye of his grace. Ephes. 1. 4, 5, 6. *he hath chosen vs in him, before the foundation of the world, according to the good pleasure of his wil, to the praise of the glorye of his grace.*

This decree, is that booke of lyfe, wherein are written the names of the Elect. Reuel. 20. 12. *Another booke was oppened which is the booke of lyfe, and the dead were iudged of those thinges, that were written in the bookes, according to their workes.* 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.*

The execution of this decree, is an action, by which God euē as he purposed with himself, worketh all those things, which he decreed for the saluation of the elect. For they whome God elected to this end, that they should inherite eternall lyfe, were also elected to those subordinat means, whereby, as by steppes, they might attaine this ende, and without which it were impossible to obtaine it.

Ro. 8. 29, 30. *Those which hee knew before he also pre-*

The order of the causes

destinate to be made like the image of his sonne, that hee might be the first borne amongst many brethren: moreover whom he predestinat, them he called, whom he called, the he iustified, & whom he iustified, them also he glorified.

There appertain three things to the execution of this decree. First the foundation. Secondlye, the meanes. Thirdly, the degrees.

The foundation is Christ Iesus, called of his Father from all eternity, to performe the office of the Mediatour, that in him, all those which should bee saued might be chosen. Heb. 5. 5. *Christ tooke not to himselfe this honor, to bee made the high prieste, but hee that said unto him, Thou art my sonne, this day begate I thee, gaue it him, &c.* Esay. 42. 1. *Beholde, my seruant: I wil stay upon him: mine elect in whom my soule delighteth: I haue put my spirit upon him: he shall bring forth Iudgement to the Gentiles.* Ephes. 1. 4. *He hath chosen vs in him,* meaning Christ.

In Christ we must especially obserue two things: his Incarnation, and his office.

To the working of his incarnation, concurre: First bothe his natures. Secondlye their Vnion. Thirdly their destinction.

Christs first nature, is the Godhead, in as much as it belongeth to the Sonne, whereby he is God, Phil. 2. 6. *Who being in the forme of God, thought it noe robbery to be equall with God.* Ioh. 1. 1. *In the beginning was the word, & the word was with God, & that word was God.*

It was requisite for the Mediatour to be God.
I. That he might the better sustaine that great misery

of Saluation and Damnation.

ferye, wherewith mankinde was ouerwhelmed; the greatnes wherof, the se foure things declare. 1. The grieuousnes of sinne, wherewith Gods Maiesty was infinitely offended, Gods infinite anger against this sinne, the fearefull power of death, and the Deuils tyrannie, who is Prince of this world. 2. That he might make his humane nature, both of plentifull merite, and also of sufficient efficacy, for the work of mans Redemption. 3. That he might instill into the elect, eternall lyfe and holynes. Esay. 43. 12. *I am the Lord, and there is none besides mee a Sauour, I haue declared, and I haue saued, and I haue shewed, whē there was no strange God among you, therefore ye are my witnesses, saith the Lord, that I am God.*

I say the Godhead, in as much as it is the Godhead of the son, is Christs diuine nature: not as it is the Godhead of the Father, or the holyc Ghost: for it is the office of the Sonne, to haue the administration of euery outward action of the Trinitie, from the Father to the holy Ghost. 1. Co. 6. 8. And he being by nature the Sonne of the Father, bestoweth this priueledge on those that belecue, that they are the sons of God by adoption. Ioh. 1. 12. *As many as receiued him, to them he gaue to be the Sonnes of God.*

Christes other nature, is his humanity, whereby he, the Mediator, is very man. 1. Tim. 1. 5. *One God, & one Mediator betweene God & man, the man Christ Iesus.*

It was necessary that Christ should be man. First that God might be pacified in that nature, wherin he was offended.

The order of the causes

II. That he might vndergoe punishment due to sinne, the which the Godhead could not, being voide and free from all passion.

Furthermore, Christ as he is man, is like vnto vs in all things, sinne only excepted. Heb. 2. 17. *In all things it became him to bee made like vnto his brethren* 1. Cor. 13. 4.

Christ therefore is a perfect man, consisting of essentiall and true soule and bodye, wherevnto are ioyned such faculties, & properties as are assentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his body, length breadth, and thicknes: yea, it is comprehended in one place, visible, subiect to feeling, neither is there any thing wanting in him, which may either adorne, or make for the being of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature which are these. I. To be tempted. Math. 9. 1. *Iesus was carryed by the spirit into the desert to be tempted of the Deuill.* II. To feare Heb. 5. 7. *Who in the daies of his flesh did offer up prayers and supplication, with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie. Mar. 3. 5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hartes, and said to the man. Stretch forth thine hand.* IV. Forgetfulnes of his office imposed vpon him, by reason of the agony astonished his senses. Math. 26. 39. *Hee went a litle further, and fell on his face, and prayed saying: O Father if it be possible, let this cup passe from me: Nevertheless,*

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not

of Saluation and Damnation,

not as I wil but as thou wilt. These infirmities are not essentiall qualities, but accidental to mans nature, and therefore may be left of Christ.

Chap. 16.

Of the union of two natures in Christ.

NOW followeth the vnion of the two Natures in Christ, which especially cōcerneth his meditation, for by it his humanitie did suffer death vpon the crosse in such sorte, as he could neither be overcome, nor perpetuallie ouerwhelmed by it. Three things belong to the vniting of Natures.

I. Corruption, by which his humane nature was by the wonderfull power and operation of God, both immediatly, that is without mans help, & miraculously framed of the Virgin Mary. Luke 1.35. *The holy Ghost shal come vpon thee, and the power of the moste high shall overshadow thee.*

II. Sanctification, whereby the same humane nature was purified, that is altogether seuered by the power of the holy Ghost, from the least staine of sinne, to the end that it might be holye, and be made fit to die for others. Luk. 1.35. *That holy thing which shall be borne of thee, shall be called the Sonne of God.* 1. Pet. 3.18. *Christ hath once suffered for sinnes, the just for the vniust.* 1. Pet. 2.22. *Who did not sin, neither was their guile found in his mouth.*

III. Assumption, whereby the woord, namely, the second person in trinity, tooke vpon him flesh,

The order of the causes

& the seed of Abraham, namely, that his humane nature, to the end that it being destitute of a proper and personall substance, might in the person of the Word obtaine it: subsisting, and as it were, being supported of it for euer. Iohn. 1. 14. *That Word was made fleshe.* Heb. 2. 16. *He tooke not upon him the nature of Angels, but the seede of Abraham.*

By this wee maye see, that Christe is one only Sonne of God, not two: yet in two respectes is hee one. As he is the eternall Word, he is by nature the Sonne of the Father. As he is man, the same sonne also, yet not by nature or by adoption, but only by personal vnion. Luk. 1. 35. Math. 3. 17. *This is my beloued sonne, &c.*

The phrase in scripture agreeing to this Vnion, is the *communiō of proprieties*, concerning which, obserue two rules.

I. Of those things, which are spoken or attributed to Christ, some are only vnderstoode of his diuine nature. As that Iohn. 8. 58. *Before Abraham was, I am.* And that Colos. 1. 15. *Who is the Image of the inuisible God, the first borne of euery creature.* Some againe agree onely to his humanity, as, borne, suffred, dead, buried. &c. Luke. 2. 52. *And Iesus increased in wisdom & stature, & in fauour with God and man.* Lastly, other things are vnderstoode, only of both natures vnited together. As Math. 17. 5. *This is my beloued Sonne, in whom only I am wel pleased, hear him.* Ephe. 1. 22. *He hath made subiect all thinges vnder his feete, and hath appointed him ouer all thinges to bee the head to the Church.*

II. Some

of Saluation and Damnation.

II. Some thinges are spoken of Christ, as hee is God, which must be interpreted according to his humane nature. Act. 20. 28. *To feede the Church of God.* I. Christ, which hee (namely, according to his manhoode) hath purchased with his owne bloude. 1. Cor. 2. 8. *If they had knowen this, they would neuer haue crucified the Lord of Glorye.* Contrarily, some things are mentioned of Christ, as he is man, which only are vnderstood of his diuine Nature. *No man ascended vp to heauen, but he that hath descended from heauen, the sonne of man which is in heauen.*

This is spoken of his manhood, wheras we must vnderstand that only his Dyetic came down from heauen. Iohn. 6. 62. *What if ye should see the Sonne of man, (vz. Christs humane nature) ascend vp, where he (vz. his dietie) was before?*

Lastly, by reason of this Vnion, Christ as hee is man, is exalted aboue euery name: yea, hee is adored, & hath such a great (though not infinite) measure of giftes, as farre surpasse all Saintes and Angels. Ephe. 1. 21. *And set him at his right hand in heauenly places, farre aboue all principallitie, and power, and might, and dominion, and euery name that is named, not in this world only, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begotten Sonne into the worlde, he saith: And let all the Angelles of God worship him.* Colloſſ. 2. 3. *In whome all the treasures of wisdom and knowledge are hidden.* Phillip. 2. 9, 10. *Therefore God exalted him on hye, and gaue him a name aboue all names, that at the name of Iesus, euerye knee should bow (namely, worship, and be subiect to him) both*
of

The order of the causes

of things in heauen, and things in earth, and things under the earth.

Chap. 17.

Of the distinction of both natures.

THe distinctiō of both natures, is that, wherby they, with their properties & effects, remaine, without composition, mingling or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doth my Father loue me, because I laye downe my lyfe, that I might take it againe. No man taketh it from mee, but I laye it downe of my selfe, I haue power to laye it downe, and haue power to take it againe.* Iohn. 13. 31, 32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shal also glorify him in himselfe.* Here we may obserue, that there is one will in Christ, as God: another, as man. Math. 26. 39. *Not as I wil, but as thou wilt.* This also aproueth that sentence of the Calcedon Creede. *We confesse that one, and the same Christ Iesus, both Sonne, Lord, and onely begotten, is knowne, and preached to be in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when he became that which he was not, (namely man) continued still that which he was (very God.)

Chap. 18.

Of Christs office.

THis much concerning Christs incarnatiō. His Office followeth, to the perfect accōplishing whereof he was annointed of his Father, that is, he
was

of Saluation and Damnation.

was sufficiently furnished both with giftes and authoritye. Heb. 2. 9. *Therefore God, euen thy God, annointed thee with the oyle of gladnesse aboue thy fel-
lowes.* Esay. 61. 1. *The Spirite of the Lord was upon me,
therefore he annointed me.* Iohn 3. 33. *God giueth him
not the spirite by measure.*

This office is so appropriat to Christ, that neither in whole or in parte, can it be translated to any co-ther. Heb. 7. 24. *This man because hee endureth for e-
uer, hath an everlasting Priesthoode, or a Priesthoode,
that can not passe from one to another.*

Therefore Christ as he is God, hath vnder him, Emperoures, Kinges, Princes, to bee his Vicege-
rents: who therefore are called Gods. Psal. 82. 1. But as he is Mediatour, that is a Prieste, a Prophet, and King of the Church, he hath no Vicegerent, Vicar, or Lieuetenant, who, in his either kingly, or preestlye office, in both, or but one, can bee in his steede.

Christs office, is threefold: Preestly, Propheti-
call, Regall. Psal. 110. 1, 2, 3, 4. Esay. 42. 1.

Christs Preesthoode is an office of his, wherby he performed all those thinges to God, whereby is obtained eternal life. Heb. 5. 9. *And being consecrate,
was made the author of eternall Saluation, unto all them
that obey him, and is called of God an hie Preeste, after
the order of Melchisedec.* Cha. 7. 24, 25. *This man be-
cause he endureth for cuer, hath an everlasting Priest-
hoode, wherfore hee is able also perfectlye to saue al them
that come unto God by him.*

His Priesthood, consisteth of two partes: Satis-
faction,

The order of the causes

faction and intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father for the elect. Iob. 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand to declare unto man his righteousness, then will he have mercy upon him, and will saye, deliuer him, that he goe not downe into the pit, for I haue founde reconciliation.* Rom. 3. 24. *And are iustified freelye by his grace, through the Redemption that is in Christe Iesus. 25. whome God hath set foorth to bee a reconciliation through faith in his blood.* 1. Iohn. 2. 2. *He is a propitiation for our sinnes.*

Christ satisfied Gods anger for mans offence, according to his humanitye, by performing perfect obedience to the wil of God, according to his Dietie, by ministring such especiall dignitye to his perfect obedience, as was both of full merite and efficacie before God, for the Saluation of the Elect. Ioh. 17. 19 *For their sakes sanctifie I my selfe, that they also may be sanctified through the trueth.* Acts. 20. 28. *To feed the flocke of God, which he hath purchased with his own blood.* 2. Cor. 5. 19. *God was in Christe, and reconciled the worlde to himselfe, not imputing their sins unto them.*

Satisfaction comprehendeth his Passion, and fulfilling the Law.

His Passion, is the first parte of satisfaction, by which he, hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the sinnes of the faithfull. His Passion was on this manner.

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of Saluation and Damnation.

* Somewhat before his death, partly fear arising from a sense of Gods wrath imminent vpon him, partly griefe possessing, as it were, ech part of him, so disturbed his sacred minde, ^b that inwardly for a while it stroke into him a straunge kinde of astonishment, or rather obliuion of his duety imposed vpon him: and outwardly ^c made him praye vnto his Father, (if he would) to remoue that cup from him, the which he did expresse with no small crye, many teares and a bloody sweate, ^d trickling from his body vnto the ground. But when hee came againe vnto himselfe, ^e hee freelye yeelded himselfe vnto his Father, to satisfie vpon the crosse, for the transgression of man. After this his agonie was ouerpasse, ^f by Iudas his treachery, Christ is apprehended, and ^g first he is brought to Annas after to Caiphas, where Peter denyeth him: ^h frō Caiphas is he led bound to Pilate, ⁱ Pilate posteth him ouer to Herod, he ^k transposeth him again to Pilate, ^l who, acknowledgeth his innocēcy, & yet cōdēneth him as an offender. This innocent thus condemned, ^m is pittifully scourged, crowned with thornes, scoffed, spitted at, spitefully adiudged to the death of the crosse, ⁿ on which his handes and fecte are fastned with nailes. Here stayerd not his passions, but after all these ^o hee became accursed to God the Father, that is, God powred vpon him beeing thus innocent, such a sea of his wrath, as was equiualent to the sinnes of the whole world. He now being vnder the curse, through the sense and feeling of this strange terror, ^p complaineth to his Father, that he

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The order of the causes

is forsaken: who not withstanding encountering then with Satan and his Angels: did vitterlye vanquish^a and ouercome them. When this was ended his hart^r was pearced with a speare, till the bloode gushed out from his sides, & he gaue^v vp the ghost & commended his spirite to his Fathers protection: the which immediatly went into paradise. His body,ⁿ wherof not one bone was broken, was buried, and three dayes was^x ignominiously captiuated of death.^a Mar. 4. 34. Matt. 26. 38. ^b Ioh. 12. 27. ^c Mat. 14. 35. Iohn. 12. 29. Heb. 5. 7. ^d Luke. 22. 44. ^e Heb. 9. 5. 1. Cor. 5. 5, 7. ^f Esay. 53. 10, 11. ^g Math. 26. 47. ^h Ioh. 18. 13, 14. ⁱ Ioh. 18. 29. ^j Luk. 23. 7, 8. ^k Luk. 23. 15. ^l Matt. 27. 24. 26. ^m the same place. ⁿ Iohn. 19. 18. ^o Gal. 3. 13. ^p Math. 27. 35, 36. ^q Colloff. 1. 14, 15. ^r Ioh. 19. 34. ^s Heb. 9. 15, 16. ^t Luk. 23. 43, 46. ^u Ioh. 19. 33. 42. ^x Acts. 1. 13.

In the discription of Christs Passion wee maye note fve circumstances especially.

I. His Agony, namely, a vehement anguish arising vppon the conflict of two contrarye desires in him. The firste was to bee obedient to his Father. The second, to auoid the horror of death. Luk. 22. 44. *Being in an Agony, he prayed more earnestly, & his sweate was like droppes of bloode, trickling downe to the ground. Heb. 5. 7. In the daies of his fleshe did offer vpper prayers and supplications, with strong crying, and teares vnto him that was able to saue him from death, and was also heard in that which he feared.*

II. His sacrifice, which is an action of Christs offering himselfe to God the Father, as a ransome
for

of Saluation and Damnation.

for the sinnes of the elect. He. 9. 26. *Now in the end of the worlde hath he appeared once to put away sinne, by the sacrifice of himselfe.*

In this sacrifice, the oblation was Christ, as he was man. Heb. 10. 10. *By the which will, we are sanctified, eue by the offering of the body of Iesus Christ once made.* The Altar also was Christ, as he was God. Heb. 13. 10. *We haue an altar whereof they haue no authority to eat, which serue in the tabernacle.* Heb. 9. 14. *Howe much more shall the blood of Christ, which through the eternall spirit, offered him self without spot to God, purge your conscience from dead woorkes, to serue the liuing God?* Hence is it that Christ is said to sanctifie himselfe, as he is man. Ioh. 17. 19. *For their sakes sanctifie I my selfe.* Math. 23. 17. *As the Altar, the gift, and the Temple, the golde.* Math. 23. 17.

Christ is the Priest, as he is God and man, Heb. 5. 6. *Thou art a Priest for euer, after the order of Melchisedec.* 1. Tim. 5. 6. *One Mediator betweene God and man, the man Christ Iesus who gaue himselfe a ransome for all men, to be a testimony in due time.*

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For had it bin that God had not allowed of it, Christes suffering had bin in vaine. Math. 3. 17. *This is my beloued Son, in whome I am well pleased.* Ephes. 5. 1. *Euen as Christ loued vs, and gaue himselfe for vs, to be an offering and a sacrifice of a sweete smelling saour to God.*

IV. Imputation of mans sinne to Christ, whereby his Father accounted him a transgressor, hauing translated the burden of mans finnes to his shoulders.

The order of the causes

shoulders. Esay. 53.4. *He hath borne our infirmities, & carried our sorrows: yet we did iudge him as plagued, & smitten of God, and humbled: But hee was wounded for our transgressions, hee was broken for our iniquities, &c. and vers. 12. He was counted with the transgressors, and he bore the sinnes of many. 2. Cor. 5.21. He hath made him to be sinne for vs, which knew no sin, that wee shoulde bee made the righteousnesse of God in him.*

V. His wonderfull humiliation, consisting of two parts. I. In that he made himselfe of smal or no reputation in respect of his Dietie. Phil. 2.7,8. *He made himselfe of no reputation, &c. he humbled himselfe and became obedient vnto the death, even to the death of the Crosse.*

We may not think, that this debasing of Christ came, because his diuine nature was either wasted or weakned, but because his Dietie did, as it were, lay aside, and conceale his power and Maiestie for a season. And as Irenæus saith, The Worde rested, that the humaine nature might be crucified, and dead.

II. In that hee became execrable, which is, by the law, accursed for vs. Ga. 3.10. *Cursed is euery one that remaineth not in all things written in the booke of the Law, to doo them.*

This accursednes, is either inward or outward.

Inward, in the sense of Gods fearfull anger vpon the Crosse. Reue. 19.15. *He it is that treadeth the winepresse of the fiercenesse and wrath of Almightye God. Esay. 53.5. He is grieved for our transgressions, the*
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of Saluation and Damnation.

chastisement of our peace was vpon him, and with his stripes we were healed. This appeared by these drops of blood, which issued from him, by his cryings to his Father vpon the crosse, and by sending of Angels to comfort him. Hence was it, that hee so much feared death, which many Martyrs entertained most willingly.

His outward accursednesse, standeth in three degrees. I. Death, vpon the crosse, which was not imaginarie, but true, because bloud and water issued from his heart. For seeing that water & bloud gushed forth together, it is very like, the casket or coat which inuested the heart, called Pericardion, was pearced. As Columbus obserueth in his Anotomy. 7. booke. loh. 19. 34.

His death was necessarie, that he might confirme to vs the Testament, or couenant of grace promised for our sakes. Heb. 9. 15. 16. *For this cause is he the Mediatour of the new Testament, that through death, &c. they which were called, might receiue the promise of eternall inheritance: for where a Testament is, there must be the death of him that made the Testament, &c. ver. 17.*

II. Buriall, to raise the certaintie of his death.

III. Descension into hell, which we must not vnderstand, that he went locally into the place of the damned, but that for the time of his abode in the graue he was vnder the ignominious dominion of death. Aēt. 2. 24. *Whom God hath raised up and loosed the sorrowes of death, because it was vnpossible that he should be holden of it. Eph. 4. 9. In that he ascended,*

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The order of the causes

What is it but that he had also descended first into the lowest part of the earth?

It was necessarie that Christ should be captivated of death, that he might abolish the sting, that is, the power thereof. 1. Cor. 15. 55. *O death where is thy sting? O hell where is thy victorie?*

Thus haue we heard of Christs meruelous passion, the which (as we may further obserue) is a perfect rancome for the finnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himselfe a rancome for all men.* For it was more, that Christ the onely begotten sonne of God, yea, God himselfe for a small while should beare the crosse of the Lawe, then if the whole world should haue suffered eternall punishment.

This also is worthy our meditation, that then a man is well grounded in the doctrine of Christes passion, when his heart ceaseth to sinne, and is pricked with the griefe of those finnes, whereby as with speares he pearced the sides of the immaculate lambe of God. 1. Ioh. 3. 6. *Who so sinneth, neither hath seene him, nor knowen him.* Zach. 12. 10. *And they shall looke upon me, whom they haue pearced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorrie for him, as one is sorrie for his first borne.*

After Christes passion followeth the fulfilling of the Lawe, by which he satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3. 4. *God sent his owne sonne, that the righteousness of the lawe might be fulfilled by vs.*

He

of Saluation and Damnation.

He fulfilled the Law, partly by the holinesse of his humane nature, and partly by obedience in the workes of the law. Rom. 8.2. *The lawe of the spirite of life, which is in Christ Iesus, hath freed me from the law of sinne and of death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnesse, &c.*

Now succeedeth the second part of Christs priesthood, namely intercession, whereby Christ is an Aduocate and intreater of God the father, for the faithfull. Rom. 8.34. *Christ at the right hand of God and maketh request for vs.* Christs intercession is directed to God the Father. 1. Iohn. 2.1. *If any man sinne wee haue an Aduocate with the Father euen Iesus Christ, the iust.* Now as the Father is first of the Trinitie in order, so if he be appeased, the Son and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persones of the Trinitie.

Christ maketh intercession according to both natures. First according to his humanitie, partly by appearing before his Father in heauen, partely by desiring the saluatiō of the elect. Heb. 9.24. *Christe is entred into verrye heauen to appeare now in the sight of God for vs, &c.* 7. 25. *He is able perfectly to saue them that come to God by him, seeing hee ever liueth to make intercession for them.* Secondlye, according to his Dietie, partly by app'ying the merite of his death, partely by making request by his holy spirit, in the heartes of the elect, with sighes vnspeakeable. 1. Peter 1. 2. *Elect according to the foreknowledge of the Father to the sanctification of the spirit.* Rom. 8.26.

The order of the causes

The spirit helpeth our infirmities, for we know not what to pray as we ought, but the spirit it self maketh request for us with sighes which cannot be expressed.

We are not therefore to imagine or surmise, that Christ prostrateth himselfe vpon his knees before his fathers throne for vs, neither is it necessary, seeing his very presence before his father, hath in it, the force of an humble petition.

The end of Christes intercession is, that such as are iustified by his merites. should by this meanes continue in the state of grace. Now Christes intercession preserueth the elect in couering their continuall slips, infirmities, and imperfect actions, by an especiall and continuall application of his merites. That by this meanes mans person may remaine iust, and mans workes acceptable to God. 1. Iob. 2. 2. *He is a reconciliation for our sinnes, and not for ours onely but for the sinnes of the whole worlde.* 1. Pet. 2. 5. *Ye as liuely stones, he made a spirituall house and holy priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Reuel. 8. 3. 4. *An other Angell came and stode before the Alter having a golden censer, and much odours was giuen vnto him that hee should offer with the praiers of all saintes vpon the golden alter, which is before the throne, and the smoke of the odours with the praiers of the saintes, went vp before God out of the Angels hand.*

Thus farre concerning Christs Priesthood, now follow his Propheticall and Regall offices.

His Propheticall office is that, wherby he immediately from his father reuealeth his worde and all
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of Saluation and Damnation.

the meanes of saluation comprised in the same Ioh 1. 18. *The Sonne, which is in the bosome of his Father, he hath declared vnto you.* Iohn. 8. 26. *These things which I heare of my father I speake to the world.*

The word was first reuealed, partly by visions, by dreames, by speech: partly by the instinct & motiō of the holy Ghost. Heb. 1. 1, 2. *At sundry times, & in diuers manners God spake in olde time to our fathers the Prophets: in these last dayes he hath spoken to vs by his sonne.* 2. Pet. 1. 21. *Prophecie came not in old time, by the wille of man, but holy men of God spake as they were moued by the holy Ghost.*

The like is done ordinarily by the preaching of the word, where the holy Ghost doth inwardly illuminate the vnderstanding. Luk. 24. 25. *Then opened he their vnderstanding, that they might vnderstand the scriptures.* 21. 15. *I will giue you a mouth and wisdom, where against all your aduersaries shall not be able to speake nor resist.* Act. 16. 14. *Whose heart the Lord opened, that she attended to the things that Paul spake.*

For this cause Christ is called the Doctor, Lawgiuer, and Counseller of his Church. Mat. 23. 10. *Be ye not called Doctors, for one is your Doctor, Iesus Christ.* Iam. 4. 12. *There is one Lawgiuer which is able to saue and to destroy.* Esay. 9. 6. *He shall call his name Counseller, &c.* Yea, he is the Apostle of our profession. Heb. 3. 1. *The Angell of the covenant.* Mal. 3. 1. *And the Mediatour of the new covenant.* Heb. 9. 15. Therefore the soueraigne authoritie of expounding the Scripture, onely belongs to Christ: and the Church hath onely the ministerie of iudgement and inter-

The order of the causes

preparation committed vnto her.

Christs Regall office, is that whereby he distributeth his gifts, and disposeth all things, for the benefite of the elect. Psalm. 2. & 110. 1. *The Lord said vnto my Lorde, sit thou on my right hande, till I make thine enemies thy foorestoole.*

The execution of Christs Regall office comprehendeth his exaltation.

Christs exaltation is that by which he after his humiliation, was by little and little exalted to glory, and that in sundry respects, according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least alteration thereof. Rom. 1. 4. *Declared mightely to be the Son of God, touching the spirit of sanctification, by the resurrection from the dead.* Act. 2. 36. *God hath made him both Lord & Christ whome ye haue crucified.*

The exaltation of his humanitie, is the putting off from him his seruile condition, and all infirmities, & the putting on of such habituell gifts which albeit they are created and infinit, yet they haue so great and maruelous perfection, as possible can be ascribed to any creature. The gifts of his minde, are wisdom, knowledge, ioy, and other vnspeakable vertues of his body, immortalitie, strength, agilitie, vprightnesse. Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned lyke vnto his glorious body.* Matth. 17. 2. *He was transfigured before them, and his face did shine as the sunne, and his clothes were*

of Saluation and Damnation.

as white as the light. Heb. 1. 9. God, euen thy God, hath annointed thee with oyle of gladnesse aboue thy fellowes.

Christes body although it be thus glorified, yet is it stil of a solide substance compassed about, visible, palpable, & shall perpetually remaine in some certaine place. Luke. 24. 39. *Beholde my hands, & my feete, it is euen I, touch me, and see: A spirite hath not flesh and bones, as yee see me haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherein by his diuine power he subdued death, & raised vp himselfe to eternall life. 2. Cor. 13. 4. *Though he was crucified concerning his infirmitie, yet liueth he through the power of God. Mat. 28. 6. He is not here, for hee is risen, as hee sayde, come se the place where the Lord was laide.*

The end of Christs resurrection, was to shew that his satisfaction, by his passion and death, was fullye absolute. For one onelye sin would haue deteined the Mediator vnder the dominion of death, though he had fully satisfied for all the rest. 1. Cor. 15. 17. *If Christ be not raised, your faith is in vaine: ye are yet in your sinnes. Rom. 4. 25. Who was deliuered to death for our sinnes, and is risen againe for our iustification.*

II. His ascention into heauen, which is a true, locall, and visible translation of Christs humain nature frō earth, into the highest heauen of the Blessed, by the vertue and power of his dietie. Act. 1. 9. *When hee had spoken these things, while they behelde, he was take vp: for a cloud toke him vp out of their sight: And while they looked stedfastly towards heauen, as he went, beholde two men stode by them in white apparell,*

The order of the causes

which also said, ye men of Galile, why stand ye gazing into heauen, this Iesus which is taken vp from you into heauen shall come, as ye haue scene him come into heauen. Eph. 4. 10. He ascended far aboue all the heauens.

The end of Christs ascension was, that he might prepare a place for the faithfull, giue them the holy Ghost, and there eternall glory. Iohn. 14. 2. In my Fathers house are many Mansions: if it were not so, I would haue tolde you: I goe to prepare a place for you. chap. 16. 7. If I goe not away, the comforter will not come vnto you: but if I departe, I will send him vnto you, &c.

III. His sitting at the right hand of God the father, which figuratiuely signifieth that Christ hath in the highest heauens actually al glory, power, and dominion. Heb. 1. 3. By himselfe he hath purged our sinnes, and sitteth at the right hand of the maiestie in the highest places. Psa. 110. 1. The Lord said vnto my Lord sit thou at my right hande, till I make thine enemies thy footestool. 1. Cor. 15. 25. He must raigne till hee haue put all his enemies vnder his feete. Act. 7. 55. He beeing full of the holy Ghost looked steadfastly into heauen, and sawe the Glorie of God and Iesus standing at the right hand of God.

His Regall office hath two parts. The first is his rigiment of the Kingdome of heauen, part whereof is in heauen, part vpon the earth, namely the congregation of the faithfull.

In the gouernment of his Church he exerciseth two prerogatiues royal. The first is to make lawes. Ia. 4. 12. Ther is one lawgiuer which is able to saue & to destroy.

of Saluation and Damnation,

destroy. The second is to ordeine his ministers. Eph. 4. 11. *He gaue some to be Apostles, others prophets, others Euangelists, some pastors and teachers, &c.* 1. Cor. 12. 28. *God hath ordained some in the Church, as first Apostles, secondly prophets, thirdly teachers, then them that do miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tungs.*

Christs gouernment of the Church, is either his collection of it out of the worlde, or conseruation being collected. Eph. 4. 12. Psal. 10.

The second parte of his Regall office, is the destruction of the kingdome of darkenes. Colos. 1. 13. *Who hath deliuered vs from the kingdome of darkenes.* Psal. 2. 9. *Thou shalt crush them with a Septer of Iron. and break them in peeces like a potters vessell.* Luke. 19. 27. *Those mine enemies, that would not I should raigne ouer them, bring hether, and slay them before me.*

The kingdome of darknes, is the whole company of Christs enemies.

The Prince of this kingdome, and of all the members thereof, is the deuill. Ephes. 2. 2 *Ye walked once according to the course of the worlde, and after the Prince that ruleth in the aire, euen the Prince that now worketh in the children of disobedience.* 2. Cor. 4. 4. *The God of this worlde hath blinded the eyes of the infidels,* 2. Corinth. 6. 15. *What concorde hath Christ with Belial, or what parte hath the beleeuers with the infidel.*

The members of this kingdome, and Subiectes to Satan, are his Angels, and vnbeleeuers, amongst whome, the principall members are *Atheistes*, who say in their hart, there is no God. Psalme. 14. 1. And
Magitians,

The order of the causes

Magicians, who bargain with the deuil, to accomplish their desires. 1. Sam. 28. 7. Psal. 58. 5. *Idolaters*, who either adore false Gods, or the true God in an idole. 1. Cor. 10. 7. 20. *Turks* and *Jewes* are of this bunche, so are *Heretiks*, who are such as erre with pertinacie in the foundation of Religion. 2. Tim. 2. 18. *Apostates*, or reuolts from faith in Christ Iesus. Heb. 6. 6. *false Christes* who beare men in hand, they are true Christes. Mat. 24. 26. There were many such, about the time of our Sauour Christ his first comming, as Iosephus witnesseth, book. 20. of Iewish antiquitie, the 11, 12, & 14. Chapters. Lastly, That *Antichrist*, who, as it is now apparant, can be none other but the Pope of Rome. 2. The. 2. 3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a departing firste, and that that man of sin be disclosed, euen the sonne of perdition, which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God, in the Temple of God, shewing himselfe, that he is God. Reuel. 13. 11. And I behelde another beast comming out of the earth, which had two hornes like the Lambe, but he spake like the dragon. And he did all that the first beast could do before him, and caused the earth, and them that dwell therein to worshippe the first beast, whose deadly wound was healed.*

There were then, first, Antichrist at Rome, where the bishops thereof would be entituled Vniuersal, or supreme gouernours of the whole worlde, but then were they complete, when they with ecclesiasticall censure vsurped ciuill authoritie.

Chap.

of Saluation and Damnation.

Chap. 19.

Concerning the outward meanes of Executing the
decree of elections and of the
Decalogue.

After the foundation of election, which hath
hitherto bene deliuered, it followeth, that we
should entreat of the outward means of the same.

The meanes are Gods couenant, and the scale
thercof.

Gods couenant, is his contract with man, concer-
ning life eternall, vpon certaine conditions.

This couenant consisteth of two partes : Gods
promise to man, Mans promise to God.

Gods promise to man, is that, wherby he bindeth
himselfe to man to be his God, if he breake not the
condtion.

Mans promise to God, is that, whereby he vow-
eth his allegiance vnto his Lord, and to performe
the condition between them.

Againe, there are two kindes of this couenant.
The couenant of works, and the couenant of grace.
Ier. 31. 31, 32, 33, Beholde, the dayes come, saith the
Lord, that I will make a new couenaunt with the house
of Israell, and with the house of Iudah, Not according
to the couenaunt that I made with their Fathers, when I
took them up by the hand to bring them out of the land of
Egypt, the which my couenāt they break although I was
husband to them, saith the Lord. But this shall be the co-
uenāt, that I will make with the house of Israel, after those
dayes,

The order of the causes

dayes, saith the Lord, I will put my lawe in their inward partes, and write it in their harts, and will be their God, and they shalbe my people.

The couenant of works, is Gods couenant, made with condition of perfect obedience, & is expressed in the morrall Law.

The Morrall Law, is that parte of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie, Rom. 10. 5. *Moses thus describeth the righteousness which is of the Law, that the man which doth these things, shall liue therby. 1. Tim. 1. 5. The end of the commaundementes, is loue out of a pure hart, and of a good conscience, and saith unfained. Luk. 16. 27. Thou shalt loue the Lord thy God, with all thine hart, with all thy soule, and with all thy strength. Rom. 7. wee knowe that the Law is spirituall.*

The Law hath two partes. The edict, commanding obedience, and the condition binding to obedience. The condition, is eternall life to such as fulfill the Lawe: but to transgressors, euerlasting death.

The Decalogue or ten commaundements, is an abridgement of the whole Lawe, and the couenant of workes. Exo. 34. 27. *And the Lord saide vnto Moses, write thou these woordes, for after the tenor of these wordes I haue made a couenant with thee, and with Israel. And was there with the Lord forty dayes, and forty nights, and did neuer eat bread, nor drinke water, and he wrote in the Tables the wordes of the couenant, euen the ten commaundements. 1. King. 8. 9. Nothing was in the*

of Saluation and Damnation.

the Arke, saue the two Tables of Stone, which Moses had put there at Horeb, where the Lord made a covenant with the Children of Israell, when he brought them out of the Land of Egypt. Matth. 22.40. On these two Commaundementes hangeth the whole Lawe and the Prophets.

The true interpretation of the Decalogue, must be according to these rules.

I. In the negative, the affirmatiue must be vnderstood: and in the affirmatiue, the negative.

II. The Negative, bindeth at all times, and to all times: but the affirmatiue bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressely forbidden, are comprehēded all of that kinde, yea, the least cause, occasion, or intisment thereto, is as wel forbidden, as that. 1 Ioh. 3. 15. *Whosoever hateth his brother, is a man slayer.* Mat. 5. 21. to the end. Euill thoughtes are condemned, as well as euill actions.

IV. The smallest finnes are entituled with the same names, that that sinne is, which is expressely forbidden in that comaundement, to which they appertain. As in the former places, hatred is named murther, and to look after a woman with a lusting eye, is adulterie.

The Decalogue, is discribed in two Tables.

The summe of the first Table, is, that we loue God with our minde, memorie, affections, and all our strength. Mat. 22. 37. *This is the first, (to wit, in nature and order) and great commaundement, (namely, in*

The order of the causes ly, in excellencie, and dignitie.)

Chap. 20.

Of the first Commaundement.

THe first Table hath foure commaundements.
The first, teacheth vs to haue and choose the true God for our God. The wordes are these.

I am Iehouah thy God, which brought thee out of the Land of Aegipt, out of the house of bondage. Thou shalt haue none other God but me.

The Resolution.

I am. If any man rather iudge, that these wordes are a preface to all the commaundementes, then a parte of the first, I hinder him not: Neuertheles, it is like, that they are a perswasion to the keeping of the first commaundement: and that they are set before it, to make way vnto it: as being more hard to be receiued, then the rest. And this may appeare, in that the three commaundements next following, haue their seuerall reasones.

Iehouah. Namely, such one, as from all eternitie, was of, and in himselfe, causing all thinges to be, when they were not, partly by creating, partly by gouerning them. Here beginneth the first reson of the first commaundement, taken from the name of God: it is thus framed.

He that is Iehouah, must alone be thy God.

But I am Iehouah.

Therefore I alone must be thy God.

The proposition is wanting: the assumption is
in

of Saluation and Damnation.

in these words (*I am Iehouah*) the conelusion is the commaundement.

Thy God. These are the wordes of the couenant of grace. Ier. 32. 33. Whereby the Lord promisetht to his people, remission of finnes, and eternall life. These woordes are as a second reason of the commaundement, drawne from the equalitie of that relation, which is between God and his people.

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God.

Therefore thou must be my people, and take me alone for thy God.

The assumption or second part of this reason, is confirmed by an argumēt taken from Gods effects, whē he deliuered his people out of Egipt, as it wer, from the seruitude of a moste tyrannous maister. This deliuey was not appropriate onely to the Israelites, but in some sorte to the Church of God in all ages: in that it was a tipe of a more surpassing deliuey, from that fearefull kingdome of darknes. 1. Cor. 10. 1, 2. *I would not haue you ignorant, bretheren, that all our Fathers were vnder the cloude, and all passed through the red Sea, and were all baptized vnto Moses in the cloude, and in the Sea, Colof. 1. 13. Who hath deliuered vs from the power of darkenes, and translated vs into the kingdome of his deere Sonne.*

Other Gods, or strange Gods. They are so called, not that they by nature are such, or can be, but because the corrupt, and more then deuilish hart of carnall man esteemeth so of them. Philip. 3. 19. *Whose God*

The order of the causes

is their belly. 1. Cor. 4. 4. *Whose mindes the God of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my sight or presence, to whom the secret imaginations of the hart are known: and this is the third reason of the first commaundement, as if he should saye, If thou in my presence reiect me, it is an heinous offence: see therefore thou do it not. After the same manner reasoneth the Lord. Gen. 17. 1. *I am God almighty, therefore walke upright.*

The affirmatiue parte.

Make choice of Iehouah to be thy God. The duties here commaunded are these.

I. To acknowledge God, that is, to know and confesse him, to be such a God, as he hath reueiled himselfe to be in his word, and creatures. Col. 1. 10 *Increasing in the knowledge of God.* Iere. 24. 7. *And I will giue them an hart to knowe me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne vnto me with their whole hart.* In this knowledge of god must we glory. Ier. 9. 24 *Let him that gloryeth, glory in this, that he understandeth and knoweth me, for I am the Lord which shew mercy, iudgment, and righteousness in the earth.*

II. An vnion with God, wherby man is knit in hart to God. Iosh. 23. 8. *Sticke fast vnto the Lord your God, as ye haue done vnto this day.* Act. 11. 23. *He exhorted all, that with purpose of hart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of wayes: in affiance, in loue, and feare of God.

Affiance,

of Saluation and Damnation.

Affiance, that is, whereby a man acknowledging the power and mercy of God, & in him, against all assaults whatsoever, doth stedfastly rest himself.

2. Chro. 20. 20. Put your trust in the Lord your God, and ye shall be assured, beleene his Prophets, and ye shall prosper. Psal. 27. 1. God is my light and my saluation, whom should I feare? God is the strength of my life, of whom should I be affraide? ver. 3. Though an hoste pitched against me, mine hart should not be affraide: though warre be raised against me, I will be secure.

Hence ariseth patience, and alacritie in present perils. Psal. 39. 19. I should haue beene dumbe, and not opened my mouth, because thou diddest it. 2. Sam. 16. 10. The King said, what haue I to doo with you, ye Sonnes of Zeruiah? if he cursed, because the Lord said curse Dauid, what is he that dare say why dost thou so? Gen. 45. 5. Be not sadde, neither greened with your selues, that ye solde me hither: for God did send me before you, for your preservation. ver. 8. Now then, you sent me not, but God himselfe. 2. King. 6. 16. Feare not, for they that be with us, are moe, then they that be with them.

This affiance engendreth hope, which is a patient expectation of Gods presence, and assistance, in all things that are to come. Psalm. 37. 5. Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe. ver. 7. Waite patiently vpon the Lord, and hope in him. Pro. 16. 3. Commit thy workes vnto the Lord, and thy thoughts shall be directed.

The loue of God, is that, whereby man acknowledging Gods goodnes and fauour towardes him, doth againe loue him aboue al things. Deu. 6. 5

The order of the causes

*Thou shalt loue the Lord thy God., with all thyne heart,
with all thy soule, and with all thy strength.*

The marks of the true loue of God, are these.

I. To heare willing ye his woorde. II. To speake often of him. III. To thinke often of him. IIII. To doo his will without irkesomnes V. To giue bodye, and all for his cause. VI. To desire his presence aboue all, and to be waile his absence. VII. To embrace all suche things as appertaine to him. VIII. To loue and hate that, which he loueth and hateth. IX. In all thinges to seeke to please him. X. To drawe others vnto the loue of him. XI. To esteeme lightly of such gifts and graces as he bestoweth. XII. To stay our selues vpon his counsailes reueiled in his word. Lastly to call vpon his Name, with affiance.

The feare of God, is that wherby man, acknowledging Gods both mercy and iustice, dooth, as it were a capitall crime, feare to displease God. Psal. 130. 3. *With thee is mercye, that thou maist be feared.* Haba. 3. 16. *When I heard it, my belly trembled, my lips shooke at the voice: rottennes entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth up against the people to destroy them.* Psal. 4. 4. *Tremble and sinne not.*

Hence ariseth the godly mans desire, to approue him selfe in all thinges to his God. Gen. 5. 22. *And Henoch walked with GOD, after that, &c.* Gen. 17. 1. *God said to him, I am all sufficient, walke before me, and be thou perfect.*

Out of these three former vertues, proceedeth
humility

of Saluation and Damnation.

humilitye, whereby a man acknowledging Gods free bountye, and prostrating himselfe before him, dooth ascribe vnto him all praise and glory. 1. Cor. 1. 13. Let him that glorieth, glorie in the Lord. 1. Pet. 1. 5. Decke your selues inwardlye with lowlines of mynde, for God resisteth the proude, and giueth grace to the humble. Verse. 6. Humble your selues therefore vnder the mightie hand of God, that he may exalte you in due time. 1. Chron. 29. 10. 11. And Dauid saide, blessed be thou O Lord God of Israell our father for ever, and Thine, O Lorde, is greatnes, and power, and glorye, and victory, and praise: for all that is in heauen, and in earth is thine, &c. And verse. 14. But who am I, and what is my people, that we should be able to offer willingly on this sort, for all things come of thee, and of thine own hand we haue giuen thee. &c.

The negative parte.

Account not that as God, which is by nature no God, In this place are these sinnes forbidden.

I. Ignorance of the true God, and his wil, which is not only not to know, but also to doubt of such things, as God hath reueiled in his word. Iere. 4. 22. My people is foolish, they haue not knowne me: they are foolish children, and haue none understanding, they are wise to doo euill, but to doo well, they haue no knowledge. Iere. 9. 3. They proceed from euill to worse, and haue not knowne me, saith the Lord.

II. Atheisme, when the heart denyeth either God, or his attributes: as his Iustice, Wisedom, prouidence, presence. Psal. 14. 1. The foole hath said in

The order of the causes

his hart, there is no God. Ephe. 2. 12. Ye had no hope, and were without God in the world. Malach. 12. I loue you saith the Lord, and ye say, wherein louest thou vs? Mala. 3. 13 Your wordes haue bene stout against mee, saith the Lord, yet ye say, wherin haue we spoken against thee? ver 14. Yee haue said, it is in vaine to serue God : and what profite is it that wee haue kept his commaundements, and that we walked humblie before the Lord of hostes?

III. Errors concerning God, the persons of the Dietie, or the Attributes. Here is to be reprooued Hellenisme, which is the acknowledging and adoring of a multitude of Gods. August. in his. 6. book of the Cittie of God. chap. 7.

Againe, Iudaisme is here condemned, which worshippeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcia, who deny God the Father : of Sabellius, denying the distinction of three persons & Arius, who saith that Christ the sonne of God, is not very God.

III. To withdrawe and remoue the affections of the hart, from the Lord, and set them vpon other things. Esay. 26. 13. *The Lorde said, this people draweth neere me with their mouth, & honour me with their lippes, but their harts is farre from me. Iere. 12. 2. Thou art neere in their mouth, and far from their reines. The hart is many waies withdrawen from God.*

I. By distrust in God. Heb. 10. 38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence arise:

I. Impatience in suffering afflictions. Iere. 20. 14.

Cursed

of Saluation and Damnation,

Cursed be the day wherein I was borne, & let not the day wherein my mother bare me, be blessed. Cursed be the man that shewed my Father, saying, a man childe is borne vnto thee, and comforted him. Verse. 18. How is it that I came forth of the wombe, to see labour and sorrow, that my daies should be consumed with shame.

II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods trueth, and power. Math. 4. 7. *Thou shalt not tempt the Lord thy God.* 1. Corrinth. 10. 6. *Neither let vs tempt God, as they tempted him, and wer destroyed by serpents.* ver. 10. *Neither murmur as some of them murmured, and were destroyed of the destroyer.* **III. Desperation.** Gen.

4. 13. *Mine iniquitie is greater then can be pardoned.*

1. Thes. 4. 13. *Sorrow ye not as they which haue no hope.*

III. Doubtfulnes concerning the trueth of Gods benefits present, or to come. Psal. 116. 11. *I said in mine haste all men are lyers.*

II. Confidence in creatures, whether it be in their strength, as Iere. 17. 5. *Cursed be the man that hath his confidence in man, and maketh fleshe his arme, but his hart flydeth from the Lord.* Or riches. Math. 6. 24. *Ye cannot serue God and riches.* Ephes. 5. 5. *No couetous person, which is an Idolater, hath inheritance in the kingdome of Christ & of God.* Or defenced places. Ieremy. 49. 16. *They feare, and the pryde of thine heart hath deceiued thee, thou that dwellest in the clyfts of the Rocke, and keepest the hight of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence saith the Lord.* Or pleasure, and daintyes: to such their bellye is their God.

The order of the causes

Phil. 3. 14. Or in Phisitians. 2. Chron. 16. 12. *And Asa in the nine and thirteth yeere of his reign, was diseased in his feet, and his disease was extreme, yet he sought not the Lord in his disease, but to the Phisitians* Briefly, to this place principallie maye be adioyned that diuelish confidence, which Magitians and all such as take aduise at them, doo put in the deuill, and his workes, Leuit. 20. 6. *If any turne after such as woorke wih spirites, and after southsayers, to goe a whoring after them, then will I set my face against that person, and will cut him of from amongst his people.* The Deuill is as it were Gods ape. For he hath also his words, his sacraments, his faith.

III. The loue of the creature, aboue the loue of God, Matth. 10. 37. *He that loueth Father or Mother more then mee, is not worthie of me: and he that loueth Sonne or Daughter more then mee, is not worthy of mee.* Iohn. 12. 43. *They loued the praise of man, more then the praise of God.* To this belongeth selfe loue. 2. Tim. 3. 2.

IV. Hatred and contempt of God, when men flyeth from God and his wrath, wherein hee punisheth offences. Romans 8. 7. *The wisdom of the flesh is enmytie with God.* Rom. 1. 30. *Haters of God, doers of wrong.*

V. Want of the feare of God, Psal 36. 1. *Wickednes saith to the wicked man, euen in mine hart, that there is no feare of God before their eies.*

VI. Feare of the creatures, more then the Creator. Reuelation 21. 8. *The fearefull and vnbelieuing, shall haue their parte in the lake which burneth*

of Saluation and Damnation,

neth with fire and brimstone. Mathew 10. 28. Feare not them which kill the bodye, but feare not him that can cast bothe bodye and soule into hell fire. Iere. 10. 2. Be not afraid of the signes of heauen, though the heathen be afraide of such.

VII. Hardnes of heart or carnall securitye, when a man neither acknowledge Gods iudgemēt nor his owne finnes, dreameth that he is safe from Gods vengeance, and such perils, as arise from sin. Romans. 2. 5. Thou after thine hardnes, and hart that cannot repent, heapest to thy selfe, Wrath against the day of wrath. Luke. 21, 34. Take heed to your selues, least at any time, your hearts be oppressed with surfeiting, and drunkennes, and cares of this lyfe, & least that daye come on you at vnawares.

These also doo ioyntly ingender pride, wherby man ascribeth all he hath that is good, not to God, but to his owne merite and industrie, referring and disposing them wholly vnto his own proper credit. 1. Corinth. 4. 6. That ye might learne by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause. Verse. 7. For who seperateth thee? or what hast thou, that thou hast not receiued? If thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? Gen. 3. 5. God dooth know, that when ye shal eat thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill. The highest staier of prides ladder, is the fearefull presumption, by which many clime rashelye into Gods seat of Maiestie, as if they were Gods. Actes 12. 22, 23. The people gaue a shewte saying. The voyce

The order of the causes

of God, and not of man: But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten vp of wormes, and gaue vp the ghoste, 2. Thessal. 2. 4. Which is an aduersarye, and exalteth himselfe against all that is called God, or that is worshipped: so that he dooth sit in the Temple of GOD, shewing himselfe that he is God.

Chap. 21.

Of the second Commaundement.

Hitherto haue we entreated of the First Commaundement, teaching vs to entertaine in to our heartes, and to make choyce of one onelye God. The other three of the first Table, concerne that holy profession, which we must make towards the same God. For first, it is necessary to mak choise of the true God. Secondly, to make profession of God.

In the profession of God, we are to consider the partes thereof and the time appointed for this profession.

The partes are two. The solemne worshipping of God, and glorifying of him.

The second commaundement descrybeth such holy and solemne worship, as is due vnto God. The words of the commaundement are these.

Thou shalt make thee no grauen Image, neither any similitude of any thinges that are in heauen aboue, neither that are in the earth beneath, nor in the water vnder the earth: thou shalt not bow downe to them, neither serue them

of Saluation and Damnation.

them, for I am the Lord thy God, a Ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and shewing mercie vnto thousands, vpon them that loue me and keepe my commaundements.

The resolution.

Thou shalt not make. This is the first part of the commandement, forbidding to make an Idol: Now an Idoll is not onelye a certaine representation, and Image, of some faigned God, but also of the true Iehoua. The which may be proued against the Papistes, by these arguments. The first is Deut. 4. 15. 16. *Take therefore good heed vnto your selues, for ye sawe no image in the day that the Lord spake vnto you in Horeb, out of the middes of the fire, that ye corrupt not your selues, and make you a grauen Image or representation of anie figure: whether it be the likenesse of Male or female.* Out of the words vttered by Moyse, a reason may be framed thus.

If ye saw no image (namely of God) ye shal make none

But ye saw no image, onely ye heard a voice.

Therefore ye shall make no image of God.

The second reason: That Idolatry which the Israelites committed, the very same is prohibited in this commaundement.

But the Israelites idolatrye, was the worship of God in an image. Hoseah. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baal, but shalt call me Jshi.* Exod. 32. 5. *Aaron proclaimed, saying, to morrow shall be the holy day to the Lord.*

Therefore the worshipping of God in an image,
is

The order of the causes

is here prohibited.

Any grauen Image. Here the more speciall is put for the more generall, namelye, a grauen Image for all counterfet meanes of Gods worship.

The first parte of the cōmandement is here illustrated, by a double distributiō. The first is drawen from the causes. *Thou shalt not make thee any idol, whether it be engrauen in wood, or stone : or whether it bee painted in a table.* The second is taken frō the place. *Thou shalt not make thee an idoll of things in heauen, as starres, and birdes : or in the earth, as of man, woman, beastes : or under the earth, as fishes.*

This place is so expounded by Moyſes. Deut. 4. 14. to the 20. verse.

Thou shalt not bow downe to them. This is the second part of the commaundement, forbidding all men to fall downe before an Idoll. In this worde *bowe downe*, is againe the speciall, put for the generall: for in it is inhibited all faigned worshippe of God.

For I. These wordes are a confirmation of this commaundement, perswading to obedience, by foure reasons.

The Lord (which is strong.) The first reason, God is strong, & so able to reuenge idolatrie. Heb. 10. 31

A ielous God. This speech is taken from the estate of wedlocke, for God is called the husband of his Church. Esay. 54. 5. Ephes. 5. 26, 27. and our spirituall worshippe is, as it were a certaine marriage of our soules, consecrated vnto the Lorde. Ierm. 2. 2.

I remember thee with the kindenesse of thy youth, and the

of Saluation and Damnation.

the loue of thy marriage, when thou wentest after mee in the wilderness, in a land that was not sowed. Here is an other argument drawen from a cōparison of things that be like. Gods people must alone worship him, because they are lincked to him as a wife is to her husband, vnto whome alone he is bound: therefore if his people forsake him, and betroth them selues vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they shall be no more espoused vnto him.

Visiting. To visite, is not only to punish the children for the fathers offences, but to take notice, & apprehend them in the same faultes: by reason they are giuen ouer to commit their Fathers transgressions, that for them they may be punished. And this is the third reason drawen from the effects of Gods anger.

Hate me. It may be; this is a secret answer, the obiection whereof is not here in expresse woordes set downe, but may be thus framed. *What if we vse idols to enflame, and excite in vs a loue and remembrance of thee.* The answer is this by the contrary: *You may thinke that your vse of Idoles kindeleth in you a loue of mee, but it is so farre from that, that all such as vse them, cannot chuse but hate mee.*

Shew mercy. The fourth reason deriued from the effects of Gods mercy, to such as obserue this commandement. Here may we first obserue that Gods mercy exceedeth his Iustice. Psalme. 103. 8. *The Lord is full of compassion and mercy, slowe to anger and of great kindenesse. verse 17. The louing kindenesse of*
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The order of the causes

the Lord endureth for ever. ver. 9. He will not alwaies chide, neither keepe his anger for ever. Secondlye, we may not surmise, that this excellent promise is made to euerye one particularlye, who is borne of faithfull parents. For godly Isaak had godlesse Esau to his sonne, and godlesse Saul, had godlye Iona-
than.

The negative parte.

Thou shalt neither worshippe false Gods, nor the true God with a false worship. Many things are here forbidden.

I. *The representation of God, by an image. For it is a lye. Hab. 2. 18. What profiteth the Image? for the maker thereof hath made it an image, and a teacher of lies. Zach. 10. 2. The Idols haue spoken vanitie. Ier. 10. 8. The stocke is a doctrine of vanitie. The Eliber councel in the 39. canō hath this edict. We thought it not meete to haue Images in Churches, lest that which is worshipped and adored, should be painted upon walles. Clement. booke 5. ad Iacob. Do. That serpent by others is wount to speake these wordes: We in honour of the inuisible God. are accustomed to adore visible Images, the which out of all controuersie, is very false. August. in his treatise vpon the 113. Psal.*

The image also of the crosse, & Christ crucified, ought to be abolished out of churches, as the brasen serpent was. 2. King. 18. 4. Hezek. is commended for breaking in pieces the brasen Serpent, to which the children of Israel did then burn incense. This did Hezekiah, albeit at the first this serpent was

Of Saluation and Damnation.

was made by the Lords appointment. Nomb. 21. 8. and was a type of Christes passion. Ioh. 3. 14. Origen in his 7. booke against Celsus. *We permit not any to adore Iesus vppon the altares, in images, or vppon church walles: because it is written, thou shalt haue none other Gods but me.*

Epiphanius in that Epistle which he wrote to Iohn Bishoppe of Hierusalem, sayth, *it is against the custome of the Church, to see anye image hanging in the church, whether it be of Christ, or any other Saint, and therefore euen with his owne handes rent he a sunder the vaile, wherein such an image was painted.*

Some obiekt the figure or signe, which appeared to Constantine, wherein he should ouercome, but it was not the signe of the Crosse (as the Papists do triflinglye imagine) but of Christes name: for the thing was made of these two Greeke letters, χ ρ . conioyned together. Euseb. in the life of Constantine. booke 1. chap. 22, 25.

Neither serue the cherubimes, which Salomon placed in the temple, for the defence of images: for they were onelic in the holie of holiest, where the people could not see them. And they were types of the glory of the Messiah, vnto whom the very Angels were subiect: the which we haue now verified in Christ.

If any man replie, that they worshippe not the image, but God in the image: let him knowe that the creature can not comprehend the image of the creator, and if it could, yet God would not be worshipped in it, because it is a dead thing: yea the worke

The order of the causes

worke of mans handes, *not of Gods*: and therefore is more base, then the smalest living creature of the which wee may lawfullye say, it is the worke of God. This euinceth, that no kinde of diuine worship belongeth to an Image, neither simply or by relation, whatsoeuer the sophistickall schoole-men iangle to the contrary.

If any maye be yet desirous of Images, he may haue at hand the preaching of the Gospell, a lyuely image of Christ crucified. Gal. 3. 1. *O foolish Gallatians who hath bewitched you? that you should not obey the trueth, to whome Iesus Christe before was described in your sight, and among you crucified?* The like maye be said of the two Sacraments. And that saying of Clemens is true, in his 5. booke of recognit. *If you will truly adore the Image of GOD, doo good vnto man, and ye shall worshippe his true Image: for man is the image of GOD.*

II. The least approbation of idolatrie. Ho. 13. 2. *They say one to another whilest they sacrifice a man, let them kisse the Calues.* Now a kisse is an external signe of some allowance of a thing. Gen. 48. 11.

Therefore it is vnlawfull to be present at Masse, or any Idolatrous seruice, though our minds be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your body, and in your spirites, which are Gods.* Rom. 11. 4. *What saith the scripture? I haue reserved vnto my selfe, seuen thousand men, which haue not bowed the knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were hayled vnto the Temples of idols, cryed out, and with a loud voyce in the middes of their*
tortures

of Saluation and Damnation.

tortures testified, that they were not Idolatros sacrificers, but professed and constant Christians, reioycing greatlye that they might make such a confession.

That which may be obiected of Naamā the Syrian, who worshipped in the Temple of Rimmon, is thus answered: that he did it not with purpose to commit idolatrie, but to performe that ciuill obedience, which he was wount to exhibit to the Kings Maiestie. 2. King. 5. 17, 18.

And for this cause are vtterly forbidden al such.

Processions, plaies, & such feastes, as are consecrated to the memorial and honour of Idoles. Exodus. 32. 6. *They rose vp the next day in the morning, and offered burnt offrings, and brought peace offrings, also the people sate them downe to eat and drinke, & rose vp to play.* 1. Cor. 20. 7. *Neither be ye idolaters as some of them were, as it is written. &c.* And Paule 1. Cor. 8. 4. to the end. Earnestly dehortheth the Corinthians from sitting at table in the idols temple; albeit they knowe that an idole is nothing in the world. Trypartit historie booke. 6. Chap. 30. *Certaine souldiers refused to adore (as the custome was) the banner of Iulian, in which were painted the Images of Iulpiter, Mercury and Mars: others bring againe the rewardes which they (after they had burned incense on an Altar in the Emperours presence) had receiued: Cryeing, that they were Christians, and would liue and dye in that profession: and as for their former fact, it was of ignorance: yea though they had polluted handes with Idolatrie of the Paynims, yet they kepte their consciences cleane.*

The order of the causes

III. All reliques, and monuments of idols: for these after the idols themselves are once abolished must be rased out of memorie. *Exod. 23. 13. Ye shall make no mention of the name of other Gods, neither shall it be heard out of thy mouth. Esay. 30. 22. And ye shall pollute the covering of the images of siluer, and the rich ornament of the images of goulde, and cast them away as a menstruous cloath, and thou shalt saye vnto it, Get thee hence.*

IV. Societie with infideles, is here vnlawful, that serueth not onely to maintaine concorde, but also to ioyne men in brotherly loue. Of this societie, there are many branches.

The first is Mariage with infidels. *Gen. 6. 3. The sonnes of God saw the daughters of men, that they were faire, and they tooke them Wines of all that they liked. Mal. 2. 11. Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holynesse of the Lord which he loued, and hath married the daughters of a strange God. Ezra. 9. 14. Should we returne to breake thy commandements, and ioyne in affinitye with the people of such abomination? 2. King. 8. 18. He walked in the wayes of the Kings of Israell, as did the house of Abab: for the daughter of Abab was his Wyfe: and hee did euill in the sight of the Lord.*

The second, is the league in warre: namelye, a mutuall confederacye, to assyst one another in the same warre, and to haue one & the same enemies. This is sundry wayes impious. I. If it be vnlawfull to craue assistance of Gods enemies, it is likewise
vnlaw-

of Saluation and Damnation.

vnlawfull to indent with them, that we will assist the. II. It obserueth Gods glorye, as though he him selfe, either would not, or could not aid his church. III. It is a thousande to one, least we be infected with their Idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishment. V. 2. Chron. 19. 2. *And Iehu the sonne of Hananai the Seer, went out to meete him, and saide to King Iohoshaphat, wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is Traffique: as when a man wittingly, and willingly doth, in hope to enritch himselfe, make sale of such things, as he knoweth, must serue to an idolatrous vse. This condemneth all those marchants, which transporte to Idolatours, and sell them franckincense, waxe, cloathe, or other such things as helpe them in the seruice of their Idols.

The fourth, is tryall of sutes in law before Iudges, which are infidels. 1. Cor. 9. 6. *Brother goeth to law with brother, and that vnder infidels.*

The fifth, is the worshipping of the beast, and receiuing his marke. Reuel. 14. 9. *If any man worship the beast, and his Image, and receiue the marke in his forehead, or on his hand, vers. 10. The same shall drinke of the wine of the wrathe of God.* This beast is the Church of Rome, I meane not that ould, but this new Rome, now no better then an hereticall, and apostaticall Synagogue.

V. Will worshippe, when God is worshipped
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The order of the causes

with a naked and bare good intention, not warranted by the word of God. Coloss. 2. 23. *Which things indeede haue a shewe of wisdom in voluntarye religion, and humblenesse of minde, and not in sparing the bodye: neither haue they it in any estimation to satisfie the fleshe.*

1. Sam. 13. 9, 10. *And Saul said, bring a burnt offering to me, and peace offerings: & he offered a burnt offering, And assone as he had made an end of offering the burnt offering, beholde, Samuel came, and vers. 13. said to Saul thou hast done foolishly, thou hast not kept the commaundement of the Lord God, which he commaunded thee.*

Hitherto may we adde popish superstitions, in sacrifices, meats, holy dayes, apparell, temporarie and beadridden prayers, indulgences auster lyfe, whippings, ceremonies, gestures, gate, conuersation, pilgrimage, building of Altars, pictures, Churches, & all other of that rabble.

To these may be added, confort, musicke in diuine seruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the spirite, but I will pray with the vnderstanding also. I will sing with the spirite, but I will sing with the vnderstanding also.* Iustinus Martir in his booke of Christian Quæst. and Ans. 107. *It is not the custome of the Churches, to sing their meeters with anie such kinde of instruments, &c. but their manner is onely to vse plaine song.*

Lastly, Monasticall vowes, which I repugne the Law of God: as that vnchaste vowe of single lyfe, and proude promise of pouerty do plainly euince: *For he that laboureth not, must not eat, sayeth Paule:*

and

of Saluation and Damnation:

and it is better to marrie, then to burne in lust, sayeth the same Paule. II. They are greater, then mans nature can perfourme: as in a single lyfe, to lyue perpetually chaste. III. They disanull Christian libertie, and make suche things necessarye; as are indifferent. IIII. They renewe Iudaisme. V. They are idolatrous, because they make them partes of Gods worship, and esteeme them as meritorious.

VI. Hypocrisie, which giueth to God painted worship, that is, if you regarde outward behauour, great sinceritie: if the inward and hearty affections, none at all. Math. 15. 7. *Hypocrites well hath Esaias prophesied of you saying, This people commeth neere me with their mouth, and honor me with their lippes, but their heart is farre from me.* Psal. 10. 4. *The wicked man is so proud that he seeketh not for God.*

The effects of Hypocrisie, are these. I. To seeke the pompe and glorie of the world, & by all means to enrich it selfe, notwithstanding it make a glorious shew of the seruice of God. II. It is sharpe sighted, and hath eagles eies to obserue other mens behauour, when in the regarding his owne, it is as blinde as a beetle. III. To be more curious in the obseruation of ancient traditions, then the statuts and commandements of almighty God. IV. To stumbe at a straw, and skip ouer a block, that is, to omit serious affaires, and hunt after trifles. Mat. 23. 4. V. To do all things that they may be seene of men. Math. 6. 5.

Popishe fasting, is meere hypocrisie: because it

The order of the causes

standeth in the distinction of meates, and it is vsed with an opinion of merite.

External abstinence from meates, without internal and spirituall fasting from sinne, and vnlawful desires. *Esay. 58. 5, 6. Is this such a fast, as I haue chosen, that a man should afflict his soule for a day, and bow downe his head as a bulrush, and lie downe in sackcloth and ashes? Wilt thou call this a fasting, or an acceptable day unto the Lord? Is not this the fasting that I haue chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke?*

VII. Contempt, neglect, and intermission of Gods seruice. *Reuel. 3. 15. 16. I know thy workes, that thou art neither colde nor hote, I would thou wast cold or hote. Therefore because thou art Luke warme, and neither colde nor hote, it will come to passe, that I shall spew thee out my mouth.*

VIII. Corrupting of Gods worship, and that order of gouernment, which he hath ordained for his Church: the which is doone, when any thing is added, detracted, or any waie, against his prescript, mangled. *Deut. 12. 32. Euery thing which I command you, that doo: neither adde to it, nor detract from it.* This condemneth that popish eleuation of bread in the Lordes supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

By this, we may learne to reiect all popish traditions. *Math. 15. 9. In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that

of Saluation and Damnation,

that all popishe traditions, they either on their owne nature, or others abusing of them, serue as well to superstition and false worshippe, as to enrich that couetous and proude Hierarchie: whereas the scriptures contained in the Olde and Newe Testament, are all sufficient, not onely to confirme doctrines, but also to conforme manners.

2. Timothy 3. 16. *The whole scripture is giuen by inspiration of God, and is profitable to teache, to improoue to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes.*

The Romish Hierarchie is here also condemned, from the pardoner to the pope: the gouernement whereof, is an expresse image of the olde Romaine Empire, whether we consider the regiment it selfe or the place of the Empire, or the large circuite of that gouernement. Reuel. 13. 15. *And it was permitted to him, to giue a spirite to the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.*

IX. A religious reuerence of the creature, as when we attribute more vnto him, then we ought. Re. 22. 8. *When I had heard and seene, I fell downe to worship before the feete of the Angell, which shewed me these things. But he said vnto me, See thou doe it not, for I am thy fellow seruant. Act. 10. 25. As Peter came in, Cornelius met him, and fell downe at his feete, and worshipped him. But Peter tooke him vp, saying, Stand up, for euen I my selfe am a man.*

The order of the causes

If then it be so hainous a thing, to reuerence the creature much more to pray vnto it, whether it be Saint or Angell. Rom. 10. 14 *How shall they call vpon him, in whome they haue not beleened. Mat. 4. 10. Thou shalt worshippe the Lord thy God, and him onely shalt thou serue.*

Neither may we pray vnto Christ as he is onely man, but as he is God and man: for we direct not our prayers to the humanity, but to the dietie, to which the humanity is knit by an hipostatical vniō.

This teacheth vs plainly, that inuocation of anie creature is vnlawful: for we must pray to the, that are able to know the secrets of the hart, & discern the wisdom of the spirite: now none is able to do that, but such a nature as is omnipotent Rom. 8. 27 *He that searcheth the heartes, knoweth what is the meaning of the spirite: for he maketh request for the Saintes, according to the will of God.*

Neuerthelesse, such as are Saints indeed, are to be honored by an approbation of Gods giftes in the, & by an honourable mention of them, and also by imitation of their manners and liues, beeing as patens for vs to walke after.

X. Worshipping of deuils. I. Magicke, which is a mischieuous arte, accomplishing wonders by Satans assistance.

The foundation of Magick, is a couenant with Satan.

The couenant, is either Secret or Expresse.

Secret, when in harte a man trusteth in the deuill, and his Satanicall operations.

Expresse,

of Salvation and Damnation,

Expresse, when one doth not onely put his confidence in Satan, but couenanteth with him, vppon conditions, that he, giuing himselfe wholly ouer to the deuill, may againe by obseruing certaine ceremonies accomplish his desire.

Magicke, is either coniecturall, or operative.

Coniecturall, whereby thinges are by Satans direction, prophesied of before. Of Prophecies, some are done with meanes, others without.

Prophecies done with meanes, are these.

I. Soothsaying, diuination by the flying of birds. Deut. 18. 11.

II. The kynde of diuination, which is, by looking into beastes entrals. Ezech. 21. 21. *The King of Babel, &c. consulted with Idols, & looked in the luer.*

III. Nicromancy, or coniuring: by which the deuill, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman, whome wilt thou I call vnto thee? and he said call vnto me. ver. 13. The King said vnto her, feare not, but what saist thou? And the woman said vnto Saul, I saw Gods ascending out of the earth. ver. 14. The said he vnto her, what fashon is he of? and she answered, an olde man commeth vp lapped in a mantell. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse, for the Philistims make warre against me, &c.*

This Samuel, was not that true Prophet of God, who annointed Saul King ouer Israel: for, I. the

The order of the causes

foules of the Saints departed, are farre from the deuils clawes and dominion. II. That good Samuel, if it had beene he indeede, would neuer haue permitted Saul to worship him. III. He saith to wicked Saul. Tomorrow thou shalt be with me. verse 14. Neither could this be a bare illusion, and as I may say, legerdemaine of the witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst the constantly auouch any such matter to the King. It remayneth then, that this Samuel, was a meere illusion of Satan.

Diuining without meanes, is, when such as are possessed with an vncleane spirite, vse immediatly the helpe of the same spirite, to reueile secrets. Act 16.16. *A certaine maide hauing a spirite of diuination, met vs, which gate her Masters much vantage with diuining.* Esay. 29.4. *Thy voice shall be out of the ground, like him that hath a spirite of diuination, and thy talking shall whisper out of the dust.*

Magicke operative hath two partes. Iuggling, and inchantments.

Iuggling, whereby through the deuils conueyance, many great & very hard matters, are in shew effected. Exod. 7.10, 11, 12. *Aron cast foorth his rod before Pharaoh and before his seruants, and it was turned into a serpent: Then Pharaoh called also for the wise men and forcerers, and those Charmer's also of Egypt did in like manner with their enchauntments, for they cast downe euery man his rod, and they were turned into serpents: but Arons rod deuoured their rods.*

Enchant-

of Saluation and Damnation.

Enchauntment or charming is that, wherby beasts, but especiall ye yong children, and men of riper yeeres, are by Gods permission infected, poisoned hurt, bounden, killed, and otherwise molested: or contrariely, sometimes cured of Satan, by mūbling vp some few words, making certain characters, & figures, framing circles, hanging amulets about the neck, or other parts, by herbes, medecines and such lyke trumperye, that thereby the punishment of the faithles may be augmented, in reposing their strength vppon such rotten staues, and the faithful may be tryed, whether they will commit the lyke abominations. Psalm. 18. 4. *Their poyson is euen lyke the poyson of a Serpent: like the deafe adder that stoppeth his eare, which heare not the voyce of the enchanter, though he be most expert in charming.* Eccle. 10. 11. *If the serpent bite when he is not charmed. &c.*

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Thus haue we heard Magick described out of Gods word, the which how, as yet, common it is, in those especiall ye which are without God in the worlde, and whome sathan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently prooue vnto vs.

They which spread abroad by their writings or otherwise, that witches are nothing else, but melancholike doting women, who through the deuils delusion, suppose, that they themselues doo that which indeed the deuill doth alone: albeit they endeavour cunningly to cloak this sin, yet by the same meanes they may defend murther, adulterye, and what

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35574

of Saluation and Damnation.

as respect the holy and solomne seruice of God.

I. The true and ordinary meanes of Gods worship, as calling vpon the name of the Lord, by humble supplication, and hartly thankesgeuing: and the ministry of the word, and Sacrament. Acts. 2. 41, 42. They that gladly receiued his word, were baptized: and the same day there was added to the Church, about three thousand soules. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and of prayer. 1. Tim. 2. 1. I exhort you especially, that prayers and supplications be made for all men, for Kings, and all in authority. Act. 20. 7. The first day of the weeke, the Disciples being come together to break bread, Paul preached vnto them, ready to departe on the morrow, and continued the preaching vnto midnight. Tertul. Appollo. Cap. 39. We came into the assembly, and Congregation, and with our prayers, as with an army we might compass God. This kinde of violence offered to God is acceptable to him. If any man so offend, that he must be suspended from the publike place of prayer, & at holy meeting, at ancient men, that be of any account, beare rule, beeing aduanced to this honour, not by brybes, but by their good reportes. &c.

Read the rest.

II. An holy vse of the meanes. First, in the Ministers, who ought to administer all thinges belonging to Gods worship, according to his word. Mat. 28. 20. teaching them to obserue all things, which I haue commanded. 1. Corinthians. 11. 23. I haue receiued of the Lord, that which also I haue deliuered. Secondly in the rest of the assembly, whose duety is in praying vnto

The order of the causes

vnto God, in hearing the word preached and read, and in receiuing the Sacraments. To behaue themselves outwardly in modesty, and without offence.

1. Cor. 14. 40. *Let all things be done honestly, and by order.* Inwardly they must take heed, that their harts be well prepared to serue God. Eccles. 4. 17. *Take heede to both thy feete, when thou enterest into the house of God, &c.* and chap. 5. 1. *Be not rash with thy mouth, nor let thine hart be hastie, to utter a thing before God.* Againe we must looke, that we approach nere God in confidence of his mercye, together with a contrite and repentant hart, for all our sinnes. Heb. 4. 2. *The word that they heard, profited not them, because it was not mixed with faith, in those that heard it.* Psalm. 26. 6. *I will wash my hands in innocencie O Lord, and so come before thine altar.*

III. The helpes and furtherances of true worshippe are two: Vowes, and fasting: and they are not to be taken, as the worship of God it selfe. For we may not obtrude any thing to God, as good seruice, and as though it did binde the conscience, except he haue ordeined it for that end and purpose.

A vowe, in the new Testament, is a promise to God, with a full intent to obserue some corporall and externall dueties, which a Christian hath on his owne accorde, without iniunction, imposed vpon himselfe, that he may thereby the better be excited vnto repentance, meditation, sobriety, abstinence, patience, and thankfulness towards God. Gen. 28. 20. *Then Iacob vowed a vow, saying, if God wil be with me, and will keepe me in this iourney, which I go, and will*
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of Saluation and Damnation.

giue me bread to eate, and clothes to put on; so that I come againe to my fathers house in safetie, then shall the Lord be my God, and this stone which I haue set vp as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.

In vowing, we haue these things to obserue.

1. We must not vow that which is vnlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vowes must be of that which we can do. 4. They must be farre from so much as a conceit of merite, or worship of God. 5. We must so performe our vowes, as that they encroche not vpon Christian libertie, giuen vs in Christ: for we are bounden to paye our vowes, no longer then the causes thereof remaine, and ought to be obserued. Deut. 23. 18. *Thou shalt neither bring the hyre of a whore, nor the price of a dog, into the house of the Lord thy God for any vow. verse. 21. When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest from vowing, it shalbe no sinne vnto thee. &c. ver. 23 Psal. 66. 14. I wil pay thee my vowes which my lips haue promised.*

Fasting is when a man perceiuing the want of some blessing, or suspecting & seeing some imminent calamitie vpon himselfe or other, abstaineth, not onely from fleshe for a season, but also from all delights and sustenance, that he thereby may make a more diligent search into his own finnes, or offer moste humble prayers vnto God, that hee would withhold that, which his anger thretned. Mat. 9. 15

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The order of the causes

Can the Children of the marriage Chamber mourne, so long as the Bridegrome is with them? 1. Corinthians. 7. 5. Defraude not one another, except for a time, that ye may the better fast and pray. Ioel. 2. 12. Wherefore euen now, saith the Lord, be ye turned vnto me, with all your hart, with fasting and prayer. vers. 13. Rent your hartes, and not your garmentes, and turne vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great kindnes, that he might repent him of this euill, vers. 15. Blow the Trumpet in Syon, Sanctifie a fast, cal a sollemne assemblie. vers. 16. Gather the people, Sanctifie the Congregation, gather the Elders, assemble the Children and those that sucke the breasts. Let the Bridgrome goe foorth of his chamber, and the Bride out of her bride-chamber: verse 17. Let the preefts, the ministers of the Lord, weepe betweene the porch and the alter, and let the say, spare thy people, O God, &c.

A fast is sometimes priuate, sometimes publik, 2. Chronicles, 20. 3. Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Iudah. Hester. 4. 16. Fast ye for me, and neither eat nor drinke for the space of three dayes and nightes. I also and my maides will fast.

A fast is either for one day alone, or for manye dayes together. Iud. 20. 23. The childrē of Israell had gone vp and wept before the Lord, vnto the euening, &c. Dan. 10. 3. I Daniel was in beauiues for three weekes of dayes, I eat no pleasant bread, neither came flesh nor wine in my mouth. &c.

IV. Leagues of amitie among such as feare God according to his worde, are lawful: as contractes in Matrimony, league in warre, especially if the warre be

of Saluation and Damnation.

be lawfull, and without confidence in the power of man. Chron. 19. 2. Mal. 2. 11.

To those may be added, that couenant which the Magistrats & people make among themselves, and with God, for the preservation of Christian religion. 2. Chron. 15. 12. *And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule. &c. vers. 14. and they sware unto the Lord with a loud voice, and with shooting, and with Trumpets, and with Cornets.*

Chap. 22.

Of the third Commaundement.

THe third Commaundement concerneth the glorifying of God in the affaires of our lyfe, without the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse, that taketh his name in vaine.

The resolution

Name. This worde properly signifieth Gods title, here figuratiuely it is vsed for any thing, whereby God may be known, as men are by their names; so it is vsed for his worde, works, iudgements. Act. 9. 15. *He is an elect vessell to conuey my name among the Gentiles.* Psal. 8. 1. *O Lord our God howe great is thy name through all the worlde? which settest thy glory aboue the heauens.*

Take. That is vsurpe, this worde is translated
from

The order of the causes

from precious thinges which maye not be touched without license. And in trueth men which are no better then woormes creeping on the earth, are vtterly vnworthie to take, or, as I may say, touche the sacred name of God, with mind, or mouth: neuertheles God of his infinite kindnes permitteth vs so to doo.

In vaine. Namely for no cause, any matter, and vppon each light and fond occasion.

For. The reason of this commandement is taken from the penaltye annexed. He that abuseth Gods name, is guilty of sinne before Gods iudgement seate: and therfore is most miserable. Psa. 32. 1, 2. *Blessed is the man whose iniquitye is forgiven, and whose sinne is couered: Blessed is the man to whom God imputeth not sinne.*

Guiltlesse. That is, he shall not be vnpunished.

The negative parte.

Thou shalt not bereaue God of that honor that is due unto him.

Here is included ech seuerall abuse of any thing that is vsed in the course of our lyues, out of the solemne seruice of God.

I. Periurye, when a man performeth not that, which he on his owne accord sweare to doo. Math. 5. 33. *Thou shalt not forswear thy selfe, but performe thine othe to the Lord.*

Periurie, containeth in it foure capitall sinnes, I. Lying. II. False inuocation on Gods name, because a forswearer calleth on God to confirme a lye.

of Saluation and Damnation.

Iye. III. Contempt of Gods threatninges, that he wil most greeuouſlye puniſh periury. IV. A lye in his couenant with God, for the forſwearer bindeth himſelfe to God, and lyeth vnto God.

II. To ſweare that which is falſe. This is to make God and the deuill both alike. Iohn. 8. 44. *Ye are of your father the deuill, &c. When he ſpeaketh a lye, he ſpeaketh of himſelfe, becauſe he is a lyer, and the Father of lyes. Zacha. 5. 4. It ſhall enter into the houſe of him that ſweareth falſlye by my name.*

III. To ſweare in common talke. Mat 5. 37. *Let your communication be yea, yea, and nay, nay: for whatſoener is more then theſe, commeth of euill.*

III. To ſweare by the which is no G O D. Matth. 5. 34, 35. *But I ſay vnto you ſweare not at all, neither by heauen, for it is Gods throne; neither by earth for it is his footſtoole; neither by Hieruſalem, for it is the Citie of the great King. 1. King. 19. 2. Iſabell ſent a meſſenger to Elias, ſaying: thus do the Gods, and ſo let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of the Ier. 12. 16. They taught my people to ſweare by Baal. Ier. 5. 7. Thy Sonnes forſake me, and ſweare by them which are no Gods.*

This place condēneth that vſall ſwearing by the Maſſe, faith, and ſuch like. Mat. 23. 22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth thereon.*

But for a man to ſweare by Chriſts death, wounds blood, and other parts of his, it is moſt horrible: and is as much, as to crucifie Chriſt again with the Iews, or account Chriſts. members as God himſelfe

H.

V. Blaf.

The order of the causes

V. Blasphemy, which is a reproche against God; and the least speech, that saouureth of cōtempt to his Maiesty. Leuit. 14. 15, 16. *Whosoever curseth his God, shall beare his sinnes. And he that blasphemeth the name of the Lord, shalbe put to death.* 2. King. 19. 10. So shall ye say to the King of Iudah: let not thy God deceiue thee, in whom thou trustest, saying: *Ierusalem shall not be giuen into the hand of the King of Ashur.* Ajax in the Tragedie, hath this blasphemous speeche, that euery coward may ouercom, if he haue God on his side: as for him, he can get the victory without Gods assistance. That slye taunt of the Pope, is likewise blasphemous, wherein he calleth himselfe *the seruant of all Gods seruants*: when as in trueth, he maketh himselfe Lord of Lords, and God subiect to his vaine fantasie.

VI. Cursing our enemies: as, goe with a vengeance: or, the deuill go with thee: or, our selues: as, I would I might neuer stir: or, as God shal iudge my soule, &c. To this place we may referre the execrations of Iob. 3. Iere. 15. chap.

VII. To vse the name of God carelessly in our cō-montalke, as whē we say, good God! good Lord! O Iesus! or, Iesus God! &c. Phil. 2. 10. *At the name of Iesus shall every knee bow, of thinges in heauen, thinges in earth, and thinges vnder the earth.* Esay 45. 23. *Euerye knee shal bow vnto me, and euery tung shal sweare by me.*

VIII. Abusing Gods creatures, as when we either deride the woorkmanship of God, or the manner of working: again when we abase the excellencie of the worke, obscure Gods giftes in our brother,

of Saluation and Damnation.

ther, or discommend such meates as God hath sent vs to eate: finally, when as we in the contemplation of any of Gods creatures, giue not him the due praise & glory. 1. Cor. 10. 31. *Whether ye eate or drink, or whatsoeuer yee doo else, see that ye doo all to the glorye of God.* Psal. 19. 1. *The heauens declare the glory of God, and the firmament sheweth his handie worke.*


IX. Lottes, as when we searche what must be (as they say) our fortune, by dice, bones, bookes, or such lyke. For we are not to vse Lottes, but with great reuerence: in that the disposition of them immediatlye commeth from the Lorde, and their proper vse is to decide great controuersies. Pro. 16. 33. *The lot is cast into the lappe, but the whole disposition thereof is of the Lord.* Prouerbe. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mightye.* For this cause the Land of Canaan was deuided by Lottes. Iosu. 14. and 15 chapters. By which also both the hye Preestes, and the Kings were elected: as, Saul, 1. Samuell. 10. And Mathias into the place of Iudas Iscariot. Actes. 1. 23.

X. Superstition, which is an opinion conceiued of the woorkes of Gods prouidence: the reason whereof, can neither be drawen out of the worde of GOD, nor the whole course of nature. As for example, that it is vnlucky for one in the morning to put on his shoe awrye, or to put the left shoe on the right foot, to sneeze in drawing on his shooes, to haue salt fall towarde him, to haue an hare crosse him, to bleede some fewe droppes of bloode, to

The order of the causes

burne on the right eare. Againe, that is contrarily good luck to finde old yron, to haue drinke spilled on him, for the left eare to burne, to pare our nayls on some one day in the weeke, to dreame of some certain things. The like superstition is, to surmyze that beastes may be tamed verses, prayers, or the like: that the repetition of the creed or Lords prayer, can infuse into hearbes, a facultie of healing diseases. Deut. 18. 11. Here also is palmestry condemned, when by the inspection of the hand, our fortune is foretolde.

These and such like, albeit they haue true euent, yet are we not to giue credence vnto them: for god permitteth them to haue such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they haue in God. Deut. 13.

 XI. Astrologie whether it be in casting of natiuities, or making of Prognostications. This counterfeyt art is nothing else, but a meere abuse of the heauens, and of the Starres. 1. The twelue houses which are the ground of all figures, are made of the fained signes of a supposed Zodiacke, in the highest speare, commonly called the *first Moueable*, & therefore to these houses, a man cannot truely ascribe any influence or vertue. 2. This art ariseth not from experience, because it neuer happeneth that the same position of all starres is twise together obserued: and if it were, yet could there not certaine ground arise from thence, in that the efficacie & influence of the starres is confusedly mixed both in the

of Saluation and Damnation,

the aire, and the earth, as if al herbes were mingled together in one vessell. 3. This Arte withdraweth mens minds from the contemplation of Gods providence, when as they heare, that all things fall out by the motion & dispositiō of the starres. 4. Starres were not ordained to foretell thinges to come, but to distinguish dayes, monthes, and yeres. Gen. 1. 14 *Let there be lights in the firmament of the heauen, to separate the day frō the night: and let them be for signes, & for seasons, and for daies, and for yeeres.* 5. Esay. 47. 13 *Thou art wearied in the multitudes of thy counsels: Let now the astrologers, the Starre gazers, and Prognosticators, stand up and saue thee from these thinges, that shall come vpon thee. vers. 14. Beholde they shall be as stubble: the fire shall burne them, &c.* Dan. 2. 2. *The King commaunded to call the inchaunters, Astrologers, Sorcerers, and Chaldeans, to shew the King his dreams.* Act. 19. 19 *Many of them which used curious Artes, brought their bookes and burned them before all men.*

XII. Popish consecration of water and salte, to restore the minde vnto health, and to chase away deuils. The reformed Missall. Page. 96.

XIII. To make iests of Scripture phrase. Esay. 66. 2. *I will look euen to him that is poore, and of a contrite spirit, and which trembleth at my words.* We haue an example of such scoffing in the Triparte Histo. Chap. 39. booke. 6, *The heathen did grienously oppresse the Christians, and inflicted sometimes vpon their bodies corporall punishments. The which when Christians signified to the Emperour, he disdained to assise them, & sent them away with this scoffe: you are to suffer iniuries pa-*

The order of the causes

tiently, for so are you commaunded of God.

XIII. Lightly to passe ouer Gods iudgements, which are seene in the worlde. Matth. 16. 34. *Verilye, verilye, I say vnto thee, this night before the Cocke crowe, thou shalt deny me thrise.* Vers. 35. Peter sayde vnto him, though I shoulde dye with thee, I will not denye thee. Luk. 13. 1, 2, 3. There were certain men present, at the same season, that shewed him of the Galeleans, whose blod Pilate had mingled with their own sacrifices. And Iesus answered and saide vnto them, suppose ye that these Galeleans were greater sinners, then all the other Galeleans, because they haue suffered such things? I tell you nay, but except ye amend your lines, ye shall likewise perish.

XV. A disolute conuersation. Mat. 5. 16. Let your light so shine before men, that they seeing your good works may glorifie your Father which is in heauen. 2. Sam. 12. 14. Because that by this deed, thou hast made the enemies of the Lord, to blaspheme, the childe that is borne vnto thee shall surely die.

The affirmitiue parte.

In all things giue God his due glory. 1. Cor. 10. 13. To this parte appertaine. I. Zeale of Gods glory aboue all things in the world besides. Numb. 25. 8. When Phineas the Sonne of Eleazer saw it, he folowed the man of Israell into the tent, and thrust them both through, to wit, the man of Israell, and the woman through her bely. Psal. 69. 22. The zeale of thine house hath eaten me up, and the reproches of the scornfull haue fallen vpon me.

II. To vse Gods titles onely in serious affaires, and that with a reuerence. Deut. 28. 58. If thou wilt not keep and doe all the words of the Law (that are writ-

ten

of Saluation and Damnation.

sen in this booke) and feare this glorious and fearefull Name, **THE LORD THY GOD.** Rom. 9. 5. Of whom are the Fathers, and of whom, concerning the flesh, Christ came: who is God over all, blessed for ever. Amen.

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellency thereof, yeelde an approbation when wee name it, and celebrate the praise of God, brightly shining in the same. Psalm. 64. 9, 10. And all men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought but the righteous shall be glad in the Lord and trust in him, and all that are upright of hart shall reioyce. Luk. 2. 18, 19. And all they that heard it, wondered at the thinges that were tolde them of the shepheardes: but Mary kept all these things and pondred them in her hart. Ier. 5. 22. Feare ye not me saith the Lord? or will ye not be afraide at my presence, which haue placed the sandes for the bounds of the seas, by the perpetual decree, that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not passe ouer.

IV. An othe, in which we must regard 1. how an othe is to be taken, 2. how it is to be performed. In taking an othe, 4. circumstances must be obserued.

I. The manner and partes of an othe: the parts are in number foure. 1. Confirmation of a trueth. 2 Inuocation of **GOD** alone, as a witnes of the trueth, and a reuenger of a lye. 3 Confession that God punisheth periurye, when he is brought in as a false witnes. 4. An obligation, that we will

The order of the causes

vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare. 1. Truly, last we forswear. 2. Iustly, least we commit impietye. 3. In iudgement, for feare of rashnes. Ier. 4. 2. *Thou shalt sweare the Lord liueth, in trueth, in iudgement, and in righteousnes.* Esay. 48. 1. *Which sweare by the name of the Lord, and make mencion of the God of Israell, but not in trueth and righteousnes, &c.*

III. The end, namely, to confirme some necessary trueth in question. Heb. 6. 16. *Men sweare by him that is greater then themselves: and an oathe for confirmation, is among them an end of all strife.* I call that a necessarye trueth, when some doubt, which must necessarily bee decided, can none other way be determined then by an oath, as when Gods glory, our neighbours body and goods, or the credit of the partie for whome the oath is ministred, are necessarily called into question. Rom. 1. 9. *God is my witness (whome I serue in my spirite, in the Gospell of his Son) that without ceasing I make mention of you.* 2. Co. 1. 23. *I call God for a recorde into my soule, that to spare you, I came not as yet unto Corinth.*

IIII. The diuers kindes of sortes of oathes. An oath is publike, or priuate.

Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimony together with an oath.

A priuate oathe is, which two or more take priuately. This, so that it be sparingly, & warily vsed, is lawful, For in serious affairs & matters of great importance,

of Saluation and Damnation.

portance, it be lawfull in priuate to admit God as a Iudge, why should he not as well be called to witness? Againe the examples of holy men shewe the practise of priuate oathes, as not vnlawful. Iacob & Laban confirmed their couenant one with another by a priuate oath: the like did Booz in his contract with Ruth.

To this place may be added an *asseueration*, the which albeit it be like an oath, yet indeede is none: and is nothing els, but a constant assertion of our minde intersering some times the name of a creature. Such was Christs assertion. *Verely, verely, I say vnto you*. And Pauls, *I call God to recorde in my spirit*. Where is both an oth & an asseueration, 1. Cor. 15. 31. *By your reioycing which I haue in Iesus Christe, I die dayly*. 1. Samuel. 20. 3. *Indeede as the Lord liueth, and as my soule liueth, there is but a steppe betweene mee and death*. And truely in such a kinde of asseueration, there is great equitie: for albeit it bee vnlawfull to sweare by creatures, least Gods honor and power should bee attributed vnto them: yet thus farre may we vse them in an oathe, as to make them pledges, and as it were cognisances of Gods glorie.

The performance of an oth is on this manner. If the oth made be lawfull, it must be performed, be it of much difficultie, great dammage, and extorted by force. Psal. 15. 4. *He that sweareth to his owne hinderance and changeth not, he shall dwell in Gods tabernacle*.

Contrarily, if a man sweare, to performe things vnlawfull,

The order of the causes

vnlawfull, and that by ignorance, errour, or infirmitie, his othe is to be recalled. *For we may not adde sinne vnto sinne.* 1. Sam. 25. 2. *And David saide, in deede I haue kept all in vaine, that this fellow had in the wildernesse, &c. ver. 22.* So and more also doe God vnto the enemies of David: for surely I will not leaue of all that he hath, by the dawning of the day, any that pisseth against the wall. ver. 33. *David saide, Blessed be thy counsell, and blessed be thou, which hast kept mee this day from comming to shed bloud, and that mine hande hath not saued me.* 2. Sam. 19. 23. David promisseth that Shimei should not die: but 1. King. 2. 9. David sayth to Salomon, *Though I sware so, yet thou shalt not count him innocent, but cause his hoare heade to goe downe to the graue with bloud.*

V. Sanctification of Gods creatures & ordinances, the which is a separatiō of them to an holy vse. Thus ought we to sanctifie our meates and drinks, the workes of our calling, and marriage.

The meanes of this sanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing must be reiected, if it be receiued with thankesgiuing: for it is sanctified by the word and prayer.*

By the word we are instructed, first, whether God alloweth the vse of such things or not: secondly, we learne after what holy maner, in what place, at what time, with what affection, and to what end we must vse them. Heb. 11. 6. *Without faith it is impossible to please God.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellors.* Iosua. 22.

19. 29.

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of Saluation and Damnation.

19.29.1.Sam.15.23.

Prayer, which sanctifieth, is petition and thanksgiuing.

By petition, we obtaine of Gods Maiestie, assistance by his grace, to make an holy vse of his creatures, and ordinances. Coloss. 3.17. *Whatsoeuer ye shall do, in word or deede, do all in the name of the Lord Iesus, giuing thanks to God euen the Father by him.* 1.Sam. 17.45. Then sayd Dauid to the Philistim, *Thou comcest to me with a sworde, and with a speare, and with a shield: but I come to thee in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast railed vpon.* Mich 4.5. *We will walke in the name of the Lorde our God, for euer and euer.* Here may we obserue prayers made vpon particular occasion. 1. For a prosperous iourney. Act. 21. 5. *VWhen the dayes were ended, we departed, and went our way, and they all accompanied vs with their wines and children, euen out of the Citie: and we kneeling downe on the shore, prayed, &c.* 2. For a blessing vpon meates at the Table. Ioh. 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *He tooke breade, and gaue thanks to God, in presence of them all, and brake it, and beganne to eate.* 3. For issue in childbirth. This did Anna. 1.Sam. 1.14. And Zacharie, Luke. 1. 13. 4. For good successe in businesse. Genes. 24. 12. *Abrahams seruauent prayed. Thanksgiuing is the magnifying of Gods Name, euen the Father through Christ, for his*
grace,

The order of the causes

grace, ayde, and blessing in the lawfull vse of the creatures. Philip. 46. *In all thinges let your requests be shewed vnto God, in prayer, and supplication, and giuing of thanks.* 1. Thess. 5. 18. *In all thinges giue thanks, for this is the will of God in Christ towards you.* This we may reade vsed, 1. After meate. Deutr. 8. 10. *When thou hast eaten & filled thy selfe, thou shalt blesse the Lord thy God, for the good lande which he hath giuen thee.* 2. After the losse of outward wealth. Iob. 1. 21. *And Iob saide, Naked came I out of my mothers wombe, and naked shall returne againe: the Lord hath giuen, and the Lorde hath taken away, Blessed be the name of the Lord for euer more.* 3. For deliuerance out of seruitude. Exo. 18. 10. *Iethro said, Blessed be the Lord, who hath deliuered you out of the hands of the Egyptians, & out of the hands of Pharaoh, who also hath deliuered the people from vnder the hand of the Egyptians.* 4. For Childrē, Gen. 29. 35. *She conceived againe and bore a sonne, saying: now will I praise the Lord: therefore she called his name Iudah.* 5. For victorie. 2. Sam. 22. 1. *And Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hāds of al his enemies, and out of the hands of Saul. And he said, The Lord is my Rock & my fortresse, &c* 6. For good successe in domesticall affaires. Abrahams seruaunt. Gen. 24. 12. *Blessed be the Lord of his Master Abraham.*

Chap. 23.

Of the fourth Commaundement.

THe fourth Commaundement concerneth the Sabbath: namely, that holy time consecrated
to

of Saluation and Damnation.

to the worship, and glorifying of God. The words are these.

*Remember the Sabbath day to keepe it holy: Six dayes shalt thou labour, and doe all thy worke: but the seauenth day is the Sabbath of the Lord thy God, in ite thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy manservant, nor thy mayde, nor thy beast, nor thy stranger that is within thy gates. For in sixe dayes the Lord made the heauen and the earth, the sea and all that in them is, and rested the seuenth day, therefore the Lord blessed the Seauenth day, and Hal-
lowed it.*

Remember. This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, incorporations, and Cities, to whom this comaundement is directed.

To keepe it holy, or, to sanctifie it. To sanctifie, is to seuer a thing from common vse, and to consecrate the same to the seruice of God. Here are discribed the two partes of this commaundement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe dayes. These wordes containe a close aunswere to this obiection. It is much to cease from our callings one whole day. The aunswere (together with a first reason to enforce the sanctification of the Sabbath) is in these wordes: it is taken from the greater to the lesse. *If I permit thee to follow thy
calling*

The order of the causes

calling sixe whole dayes, thou mayest well, and must leaue one onely to serue me.

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption are these wordes, *Six dayes, &c.* The conclusion is the commandement it selfe.

Here may we see, that God hath giuen vs free libertie to worke all the sixe dayes. The which freedom, no man can annihilate. Neuerthelesse, vpon extraordinary occasions, the Church of God is permitted to seperate one day or more of the seuen, as neede is, either to fasting, or a solemne day of reioycing, for some benifite receiued. *Ioel. 2. 15.*

The seuenth day. The second reason of this commandement taken from the end thereof.

If the Sabbath were consecrated to God, & his seruice, we must that day abstaine from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The assumption is in these wordes (*the seauenth day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy dayes dedicated to whatsoeuer eyther Angell or Saint, are vnlawfull: howsoeuer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe no. This is the conclusion of the seconde reason, illustrated by a distribution from the causes. *Thou, thy sonne, thy daughter, thy seruant, thy cattell, thy stranger, shall cease that day from your labours.*

Any

of Saluation and Damnation.

Any worke. That is, any ordinary worke of your calling, and such as may be done the day before, or left well vndone till the day after. Yet for all this we are not forbidden to performe such works euen on this day, as are both holy, and of present necessitie.

Such are those workes, which doe vpon that day preferue and maintaine the seruice and glory of God, as 1. A Sabbath dayes iourney. Act. 1. 12. *Which is now to Hierusalem, containing a Sabbath dayes iourney.* 2, The killing and dressing of sacrificed beasts in the time of the lawe. Matt. 12. 5. *Haue ye not read in the Lawe, how that on the Sabbath dayes, the Priestes in the Temple brake the Sabbath, and are blamelesse?* 3. Iourneyes vnto the Prophetes, and places appointed vnto the worship of God. 2. king. 4. 23. *He saide, Why wilt thou goe to him this day? it is neither new moone, nor Sabbath day.* Psal. 84. 7. *They goe from strength to strength, till euery one appeare before God in Zion.*

Such also are the workes of mercy, wherby the safetie of life or good is procured: as that which Paule did. Act. 20. 9. *As Paul was long preaching, Eutichus ouercome with sleepe, fell downe from the thirde loft, and was taken vp dead: But Paule went downe and layd him selfe vpon him and imbraced him, saying, Trouble not your selues, for his life is in him.* v. 12. *And they brought the boy aloue, and they were not a litle comforted.* To help a beast out of a pit. Luke. 14. 5. *Which of you shall haue an oxe, or an asse fallen into a pit, and will not straight way pull him out on the Sabbath*

The order of the causes

Sabboth day? 3. Prouision of meate and drinke, Matth. 12. 1. Iesus went through the corne on a Sabbath day, and his disciples were an hungred, and began to pluck the eares of corne and to eate. In prouision, we must take heede that our cookes, and household seruants breake not the Sabbath. The reason of this framed from the lesser to the greater, out of that place. 2. Sam. 23. 15. Dauid longed and sayd, Oh that one would giue mee to drinke of the water of the well of Beth-lehem, which is by the gate. ver. 16. Then the three mightie brake into the host of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drink thereof, but powered it for an offering unto the Lord. ver 17. And sayd, O Lord be it farre from me, that I should doe this: is not this the bloud of the men, that went in ieopardie of their liues? therefore would he not drinke it. The reason standeth thus. If Dauid wold not haue his seruants aduneture their corporall liues for his prouision, nor drinke the water whē they had prouided it: much lesse ought we, for our meates, to aduenture the soules of our seruants. 4. Watring of cattell. Matth. 12 11. The Lord answered and sayd, Thou hypocrite, Will not any of you on the Sabbath dayes, loose his oxe or asse out of the stable, and bring him to the water? Vpon the like present necessitie, Phisitians, vppon the Sabbath day, may take a iourney to visite the diseased. Mariners their voyage, Shepherdes may tende their flocke, and Midwiues may helpe women with childe. Mar. 2. 27. The sabbath was made for man, and
not

of Salvation and Damnation.

not man for the Sabbath.

Within thy gates. This word gate signifieth by a figure, iurisdiction and authoritie. Mat 16. 18. *The gates of hell shall not overcome it.* Let this be a looking Glasse, wherein all inholders and intertainers of straungers may looke into themselves, and beholde what is their dutie.

For in sixe daies. The third reason of this commaundement from the like example.

That which I did, thou also must doe.

But I rested the seuenth day and hallowed it.

Therefore thou must doe the like.

God sanctified the Sabbath when he did consecrate it to his seruice; men sanctifie it, when they worship God in it. In this place we are to consider the Sabbath, how farre forth it is cerimoniall, and how farre forth morall.

The Sabbath is cerimoniall, in respecte of the strict obseruation thereof, which was a type of the internal sanctification of the people of God, & that is, as it were, a continuall resting from the worke of sinne. Exod. 31. 13. *Speake thou also vnto the children of Israell, and say, Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you.* The same is recorded, Ezech 20. 12.

It signified also that blessed rest of the faithfull; in the kingdome of heauen, Esa. 66. 23. *From month to month, and from Sabbaoth to Sabbaoth shall all fleshe come to worship before me, saith the Lorde.* Heb. 8. 4. 9. 10. *If Iesus had giuen them a rest, &c.*

The order of the causes

The Sabbath is likewise ceremoniall, in that it was obserued the seauenth day after the creation of the world, and was then solemnized with such ceremonies. Nom. 28.9. *But on the Sabbath day, ye shall offer two lambs of a yeare olde without spot, & two tenth deales of fine floure for a meate offering, mingled with oyle, and the drinke offering thereof. ver. 10. This is the burnt offering of euerie Sabbath, beside the continual burnt offering and drinke offering thereof.*

But now in the light of the Gospell, & the churches professing the same, the ceremony of the Sabbath is ceased. Coloss. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holy day, or of the new mone, or of the Sabbath: ver. 17. which are but shadowes of things to come, but the bodie is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seuenth day to the day following. Act. 20.7. *The first day of the weeke, the disciples being come together to break bread, Paul preached to them. 1. Core. 16. 1. 2. Concerning the gathering for the Saints, as I haue ordained in the churches of Galatia, so do ye also, euerie first day of the weeke, let euerie one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our Sauour did vpon it rise againe, is called the Lords day. Reuel. 1. 10 *I was rauished in the spirte on the Lords day.*

The obseruation of the Sabbath thus constituted by the Apostles, was neuerthelesse neglected of those churches which succeeded them, but after was reuiued & established by christian Emperors,
as

of Saluation and Dam nation.

as a day most apt to celebrate the memorie of the creation of the world, and to the serious meditation of the redemption of mankind. *Leo and Anton. Edict.* of holy dayes.

The obseruation of the Sabbath is morall, in as much as it preferueth the ministerie of the worde, and the solemne worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as well enioyned a rest from our vocations, as the Iewes were. *Esa. 58. 13.* *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth seruants and cattell from their labours, which on other dayes do seruice vnto their owners.

The affirmatiue parte.

Keep e holy the Sabbath day. This we doe, if we cease from the workes of sinne, and our ordinarie callings: performing those spirituall workes, which are commaunded in the second and third commandement.

I. To arise earely on that morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in priuat prayers, and taking account of our seuerall finnes. *Marke. 1. 31.* *In the morning verie earely before day, Iesus arose and went into a solitary place, and there prayed. The day following was the Sabbath,*

The order of the causes

when he preached in the Synagogues. ver. 39. Exod. 32. 5. 6. Aaron proclaimed, saying, To morrow shall be the holie daie of the Lorde. So they rose up the next day early in the morning. Eccle. ver. last. Take heede to thy feete, when thou entrest into the house of God.

II. To be present at publique assemblies, at ordinarie houres, there to heare reuerentlie and attentiuellie the word preached and read, to receiue the Lordes Supper, and publicquely with the Congregation, call vpon and celebrate the name of the Lord. 1. Tim. 2. 1. 2. 3. Act. 20. 7. 2. Kings 4. 22, 23. Acts 13. 14, 15. When they departed from ~~serga~~ *serga*, they came to *Antiochia*, a citie of *Pisidia*, and went into the Synagogue on the Sabbath daie, and sate downe. And after the lecture of the Lawe and Prophets. the Rulers of the Synagogue sent vnto them saying: Ye men and brethren, if ye haue any word of exhortation for the people, say on.

III. When publique meetings are dissolued, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures. Psa. 92. from the beginning to the ending. Acts 17. 11. These were also more noble men, then they which were at *Thessalonica*, which receiued the worde with all readines, and searched the Scriptures dailie whether those things were so. We must also exercise then the workes of charitie: as, to visite the sicke, giue almes to the needie, admonish such as fal, reconcile such as are at iarre, and discord among themselues, &c. Nehe. 8. 12. Then all the people went to eate and to drinke, and to send awaie part, and to make great ioy.

The

of Saluation and Damnation.

The negative part.

Pollute not the Sabbath of the Lord. This is a grievous sinne. Matth. 24. 20. Pray that your flight be not in winter, nor upon the Sabbath day. Lament. 1. 17. The aduersaries sawe her, and did mocke at her Sabbaths. Leuit. 19. 30. Ye shall keepe my Sabbaths, and reuerence my sanctuarie, I am the Lorde. In this part are these things prohibited.

I. The workes of our calling, wherein if we do ought, it must be altogether in regarde of charitie, and not in regard of our owne private commodity.

II. Vnnecessarie iournies. Exod. 16. 29. *Tarrie euerie man in his place, let no man goe out of his place the seauenth day.* By this reason the Maister of a family must that daie remaine at home, to sanctifie the sabbath with his household.

III. Faies vpon the Sabbath day. Nehc. 3. 19. *When the gates of Ierusalem beganne to bee darke, before the Sabbath, I commaunded to shut the gates, and charged that they should not bee opened till after the Sabbath, and some of my seruantes set I at the gates, that there should no burden be brought in on the Sabbath daie read verse 15. 16. 17. 18.*

IV. All kinde of husbandrie, as plowing, sowing, reaping, mowing, bringing home haruest, and other the like. Exod. 34. 21. *In the seauenth day shalt thou rest, both in earing time, and in haruest shalt thou rest.*

V. To vse iests, sports, banquetting, or any other thing whatsoeuer, which is a meanes to hinder, or withdrawe the minde from that serious attention,

The order of the causes

which ought to be in Gods seruice: for if the works of our calling must not be exercised, much lesse these, whereby the minde is distracted as well from Gods seruice, as the greatest labour.

VI. An externall obseruation of the Sabbath, without an internall regard of Godlines. Esay. 1. 14, 15. *My soule hateth your new moones, and your appointed feastes: they are a burthen vnto me, I am wearie to beare the, And when you shall stretch forth your hands I will hide mine eyes from you, and though you make many prayers, I will not heare, for your handes are full of bloud.* 2. Tim. 3. 5. *Which haue a shew of godlinesse, but denie the force thereof, such therefore auoyd.*

VII. The manifest prophanation of the Sabbath, in pampering the belly, surfetting, adultrie, and other like prophanenesse, which is nothing els, but to selebrate a Sabbath to the deuill, and not to God.

Chap. 24.

Of the fift Commaundement.

Hitherto we haue spoken of the commaundements of the first table: now followeth the second table, which cōcerneth the loue of our neighbour. Rom. 13. 9. *Thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet: and if there be anie other commandement, it is briefly comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Our neighbour is euerie one, which is of our owne flesh. Esay. 58. 7. *When thou seest the naked, couer him,*

of Saluation and Damnation.

him, and hide not thy selfe from thine owne flesh.

The manner of louing, is so to loue our neighbour as our selues, to wit, truly and sincerely: when as contrarily, the true manner of louing God, is to loue God without measure.

The seconde table contayneth sixe commaundements: whereof the first, and, in the order of the ten commaundements, the fift, concerneth the preservation of the dignitie and excellencie of our neighbour.

The wordes are these.

Honour thy father and thy mother, that they may prolong thy dayes in the land, which the Lorde thy God giueth thee.

Honour. This word, by the figure, signifieth all that dutie, whereby our Neighbours dignitie is preserved, but especially our superiours. This dignitie proceedeth of this, that euerie man beareth in him some part of the image of God, if we respect the outward order and decencie, which is obserued in the Church and common wealth. In the Magistrate, there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a king of kings: for the God of heauen hath giuen thee a kingdom, power, and strength, and glorie.* Hence is it, that magistrats are called gods. Psal 82. 1. in an old man, is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Matth. 23 9. *And call no man your father upon the earth: for there is but one, your Father which is in heauen.* In a man, is the image of Gods prouidence and authoritie: for a

The order of the causes

man ought not to couer his head, because he is the image of the glorie of God : but the woman is the glorie of her husbaud. Finallie, in a learned man, is the likenesse of the knowledge and wisdom of God. Now therefore, that person, in whome euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father. By a figure we must here vnderstand all those that are our superiours : as Parents, Magistrates, Ministers, our Elders, and those that do excell vs in any gifts whatsoever. The Kings of Gerar, were called Abimilech. Gen. 20. 2. Gen. 45. 8. *God hath made mee a Father vnto Pharaoh, and Lorde ouer all his house . 1. Corinth. 4. 15. For though yee haue tenne thousand instructions in Christ, yet haue yee not manie Fathers : for in Christ Iesus I haue begotten you. 2. Kings 5. 13 . But his seruants came, and spake vnto him, and said: Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? 2. Kings 2. 12. And Elsha sawe it, and he cried, my father my father, my father, the charet of Israell, and the horsemen thereof.*

And thy mother. This is added, least wee should despise our mothers , because of their infirmities. Prou. 23. 22. *Obey thy father which hath begotten thee, and despise not thy mother when she is old.*

Here we are put in mind to perfourme due honour to our stepmothers and fathers in Lawe, as if they were our proper and naturall Parents. Ruth. 3. 1. & 5. *Afterward Naomi her mother in lawe, saide vnto her , my daughter, shall not I seeke rest for thee, that*

of Saluation and Damnation.

that thou maiest prosper? and shee answered her, all that thou biddest mee, I will doe. *Exod. 18. 17.* But Moses Father in lawe said vnto him, the thing which thou doest, is not well. *19.* Heare now my voyce, I will giue thee counsel, & God shalbe with thee *24.* So Moses obeyed the voice of his Father in lawe, and did all that he had said. *Micah 7. 6.* For the Sonne reuileth the Father, the daughter riseth vp against her mother, the daughter in law against her mother in law.

That they may prolong. Parents are said to prolong the liues of their Children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action, is attributed to the instrument, vvhherewith the action is wrought. *Luke 16. 9.* Make you friends with the riches of iniquitie, that when yee shall want, they may receiue you into euerlasting habitations. *1. Tim. 4. 16.* For in doing so, thou shalt both saue thy selfe, and them that heare thee.

But Parents doe prolong the liues of their Children, in commaunding them to walke in the waies of the Lord, by exercising iustice and indgement. *Gene, 18. 19.* For being become Godlie, they haue the promise, both of this life, and the life to come. *1. Tim. 4. 8.*

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereby it plainlie appeareth, that the vsuall custome of children saluting their parents, to aske their blessing, is no light or vaine thing.

Moreouer, in these words, the reason to mooue

The order of the causes

vs to the obedience of this commaundement, is drawen from the ende: which reason is also a promise, yet a speciall promise, Ephesians. 6.2. *Honour thy father and thy mother, which is the first commaundement with promise, (I say, speciall)* because the promise of the second Commaundement is generall, and belongeth to all the rest of the commaundements.

And God promiseth long life not absolutely, but so far as it is a blessing. Ephe. 6.3. *That it may be well with thee, and that thou maist liue long on earth:* for we must thinke that long life is not alwaies a blessing, but that sometime it is better to die then to liue. Isay. 57.1. *The righteous perisheth, and noe man considereth it in hart: and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euil to come.*

But if at anie time the Lord giueth a short life to obedient children, he rewardeth them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

The affirmatiue parte.

Preserue the dignitie of thy neighbour.

Vnder this parte is commaunded.

First. Reuerence towards all our superiours: the actions where of are: reuerentlye to rise vp before anie man which passeth by vs. Leuit. 19, 32. *Rise up before the horehead, and honor the person of the olde man, and dread thy God: I am the Lorde.* To meete him

of Saluation and Damnation.

him that commeth towards vs. Gene. 18.2. And he lifted up his eyes, and looked: and loe, three men stood by him, and when he saw them he ranne to meete them from the tent doore. 1. Kings. 2.19. When Bethsheba came to speake to King Salomon, the King rose to meete her, and bowed him selfe vnto her. To bow the knee. Mar. 10.17. And when he was gone out of the waye, there came one running and kneeled to him. Genesis. 18. 2. He ran to meete them, and bowed himselfe to the ground. To stand by those that sit down. Genesis. 18.8. And he tooke Butter, and milke, and the calfe that he had prepared, and set before them, and stood himselfe by them under the tree, and they did eate. Exodus. 18.13. Now on the morrowe, when Moses sat to iudge the people, the people, stood about Moses from Morning vnto Euen. To giue the cheefest seate. 1. Kings. 2.19. And he sat downe on his throne, and he caused a seate to be set for the Kinges mother, and she sat at his right hand. Luke. 14.7, 8,9. He spake also a parable to the guesstes, when he marked how they chose out the chiefe roomes, and sayde vnto them, when thou shalt be bidden of anie man to a wedding, set not thy selfe downe in the cheefest place, least a more honorable man then thou be bidden of him, and he that bade both him and thee, come and saye to thee, giue this man rounge, and thou then begin with shame to take the lowest rounge. Genesis. 43.33. So they sat before him, the eldest according to his age, and the youngest according to his youth, and the men marueiled among themselues.

To let our superiours speake before vs. Iob. 32. 6,7,17. To keepe silence in courtes and iudgement places,

The order of the causes

places, vntill we be bidden to speake. Actes 24. 10. Then Paule, after that the gouernour had beckened vnto him that he should speake, answered. To vse titles, when we talke with men, which import reuerence. 1. Peter 3. 6. *As Sarah obeyed Abraham and called him Lorde: whose daughters ye are, whiles yee doe well.* Mark 10. 17. *Good Maister, what shal I doe that I may possesse eternall life?* 20. Then he answered and said vnto him, *Maister, all these things haue I obserued from my youth vp.* 1. Samuel 1. 14. 15. *And Eli said vnto her, how long wilt thou be drunken? put away thy dronkenness from thee: then Hannah answered and said, nay my Lorde, but I am a woman troubled in spirite: I haue drunke neither wine nor strong drinke.*

Secondly, towards those that are our superiours in authority: and first, obedience to their commandements. Rom. 13. 1. *Let euerie soule bee subiect to the higher powers.*

We are to be admonished to obedience, because euerie higher power is the ordinance of God, and the obedience which we perfourme to them, God accepteth it as thogh it were done to himselfe, and to Christ. Rom. 13. 2. *Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receiue to themselves iudgement.* Coloss. 3. 23. *And whatsoever ye doo, doe it heartely, as vnto the Lord, and not vnto men.* ver. 24. *Knowing that of the Lord ye shall receiue the rewarde of the inheritance: for yee serue the Lord Christ.* Obedience is to be perfourmed to our superiours with diligence and faithfulness. Gen. 24. 2. *Abraham saide vnto his eldest seruant of his house,*
which

of Saluation and Damnation.

which had the rule ouer all that hee had : put nowe thy hand vnder my thigh, and I will make thee sweare by the Lord God of heauen, & God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongst whome I dwell. 10. So the seruant tooke ten Camels of his maister, and departed. 12. And he said, O Lorde God of my maister Abraham, I beseeche thee, send me good speed this daie, and shewe mercie vnto my maister Abraham 33. Afterward the meat was set before him, but hee said, I wil not eat untill I haue said my message: and Laban said, speak on. 56. But he said hinder me not, seeing the Lord hath prospered my iourney: send mee away, that I may goe to my maister. Gene. 31. 38. This twentie yeares haue I bene with thee, thine ewes and thy goates haue not cast their young, and the rammes of thy flock haue I not eaten. 39. Whatsoeuer was torn of beasts I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. 40. I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

Furtthermore we must yeeld obedience to our superiours: yea, although they be cruell and wicked, but not in wickednes. 1. Pet. 2. 18. Seruants, be subiect to your maisters with all feare, not only to the good and curteous, but also to the froward. Acts 4. 19. Whether it be right in the sight of God, to obey you rather then God, iudge ye.

2 Subiection in suffering the punishments inflicted by our superiours. Gen. 16. 6. Then Abraham said to Sarai. Beholde thy maide is in thine hand, do with her
her

The order of the causes

her as it pleaseth thee: then Sarai dealt roughly with her: wherefore she fledde from her. 9. Then the Angell of the Lord saide vnto her, returne vnto thy dame, and humble thy selfe vnder her hands.

And although the punishment should be vniust, yet must we suffer it, vntill we can get some lawfull remedie for the same. 1. Peter. 2. 19. For it is thankeworthie, if a man for conscience towardes God endure grieve, suffring wrongfully. 20. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doo well, ye suffer wronge, and take it patiently, this is acceptable to God.

III. Thankfulnes in our praiers. 1. Timothie 2. 1, 2. I exhor-te ye therefore, that first of all, supplications, praiers, intercessions, and giuing of thanks bee made for all men, for Kings, and for all that are in authoritye, that we may lead a quiet and a peaceable life, in all godlynes, and honestye. 1. Tim. 5. 17. Elders that rule well, are worthie of double honour. Genesis. 45. 9. Haste you, and goe vp to my father, and tell him, thus saith thy Sonne Ioseph, God hath made mee Lord ouer all Egypt, come downe to mee, tarrie not, 10. And thou shalt dwell in the land of Goshen. 11. Also I will nourishe thee there, for yet remaine fve yeres of famine, least thou perrish through pouertie, thou and thy household & al that thou hast.

Thirdlye, towardes those that excell vs in giftes, our duetye is to acknowledge the same giftes, and speake of them to their praise. 1. Corinthians. 22, 23.

Fourthlye, towardes all our equals, to thinke reuerentlye of them. Phillippians. 2. 3. Let nothing

of Saluation and Damnation.

nothing be don through contention, or vaine glorie, but in meeknes of minde, let euerie man esteeme other better then him selfe.

In giuing honour, to goe one before onother, and not in receiuing it. Romans. 12. 10. In giuing honour goone before another. Ephesians. 5. 21. Submitting your selues one to another in the feare of God. To salute one another with holy signes whereby may appeare the loue, which we haue one to another in Christ. 1. Pet. 5. 14. Greete ye one another with the kisse of loue. Romans. 16. 16. Salute one another with an holy kisse. Exodus 18. 7. And Moses went out to meet his Father in law, and did obeysance, and kissed him. Ruth. 2. 4. And beholde, Boaz came from Bethlehem, and said vnto the repers, the Lord be with you, and they answered him, the Lord blesse thee.

Fiftlye, the duties of all superiours towardes their inferiours, to yeeld to them in good matters, as to their bretheren. Deutronic. 17. 20. That his hart be not lifted up aboue his brethren, and that he turne not from the commandement, to the right hand, or the left. Iob 31. 13. If I did contemne the iudgement of my seruant, and of my maide. 2. Kings 5, 13. But his seruants came and spake vnto him, and sayd. 14. Then he went downe, and washed himselfe seauen times in Iordan, &c. To shine before their inferiours by an example of a blameles life. Titus 2. 2. That the elder men be sober, honest, discreete, sound in the faith, in loue, & in patience. 3. The elder womē likewise, that they be in such behauior as becōmeth holynes, not false accusers, not giuen to much wine, but teachers of honest things.

1. Peter

The order of the causes

1. Perer 5.3. *Not as though yee were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.* Philippians 4.9. *To shew forth grauitie ioyned vwith dignitie, by their countenance, gesture, deeds and woordes.* Titus 2.3.4,5 6.7. Iob. 29.8. *The young men saw me and hid themselves, the aged arose, and stood vp.*

Sixtly, towards inferiors in obedience, that is, toward their subiects. I. To rule them in the Lorde, that they do not offend. 1. Pe. 2.13. *Submit your selues vnto all manner ordinaunce of man, for the Lordes sake, whether it be vnto Kings as vnto superiours, 14. Or vnto gouernours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well.* Deut. 17.19. *And it shall be with him, (namelie, the booke of the law,) and he shall read therein all the daies of his life, that he may learne to feare the Lorde his God, and to keepe all the wordes of this Law, and those ordinances to doe them.* Col. 4.1. *Ye masters doo vnto your seruants that which is iust and equall: Knowing that ye also haue a Maister in heauen.* II. To prouide such things as shal be to the good of their subiects, whether they belong to the body or to the soule. Rom. 13.4. *For he is the minister of God for thy wealth.* Ilay. 49.23. *And Kings shall be thy noursing Fathers, and Queenes shall be thy nurses.* Psal 132.1. *Lord remember Dauid with all his troubles. 2. Who sware vnto the Lord, and vowed vnto the mightie God of Iaakob, saying: 3. I will not enter into the tabernackle of mine house, nor come vpon my pallet or bed. 4. Nor suffer mine eyes to sleepe, nor mine eye lides to slumber. 5. Vntil I finde out a place*

of Saluation and Damnation.

place for the Lorde, an habitation for the mightie God of Iaacob. III. To punish their faults, the lighter by rebuking: the greater by correction: that is, by inflicting reall or bodilie punishment.

There is an holie manner of punishing the guiltie, whervnto is required. I. After diligent & wise examination beeing had, to be assured of the crime committed. II. To shew forth of Gods woord, the offence of the sinne: that the conscience of the offender may be touched. III. It is conuenient to deferre or omit the punishment, if thereby anie hope of amendment may appeare. Eccle. 7. 23. *Give not thy heart also to all the wordes that men speaks, least thou doe heare thy seruant cursing thee.* 24. *For ofrentimes also thine heart knoweth, that thou likewise hast cursed others.* 1. Sam. 10. 27. *But the wicked men saide, Howe shall he saue vs? so they despised him, and brought him no presents: but he held his tongue.* IIII. To inflict deserved punishment, not in his own name, but in Gods Name, adding the same holily and reuerentlie. Iosh 7. 19. *Then Josua saide vnto Achan, my sonne I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shewe me now what thou hast done, hide it not from me.* 20. *And Achan answered Josua and said: Indeed I haue sinned against the Lord God of Israell, and thus and thus haue I done.* 25. *And Ioshua saide, in as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.* V. and lastly, when thou punishest, ayme at this one only thing that the euil may be purged and amended,

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The order of the causes

ded, and that the offender by sorrowing for his sin, may vnfaignedly repent for the same. Prou. 20. 30. *The blowes of the wound serueth to purge the euill, and the stripes within the bowels of the belke.*

Seuenthly, and lastly, there is a certaine duty of a man to be perfourmed toward himselfe, which is, that a man should preserue and maintain with modestie, the dignitie & worthines, which is inherent in his owne person. Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there bee anie vertue, or if there bee any praise, thinke on these things.*

The negative part.

Diminish not the excellencie or dignitie, which is in the person of thy neighbour. Hither are referred these sinnes.

First, against our superiours. I. Vnreuerent behaviour and contempt of them. The actions hereof, are, deriding our superiours. Gen. 9. 22. *And when Ham the father of Canaan, sawe the nakednes of his Father, he tolde his two bretheren without.* Pro. 30. 17. *The eie that mocketh his father, and despiseth the instruction of his Mother: let the Rauens of the walley picke it out, and the yong Eagles eat it. To speake euil of, or reuile our superiours.* Exod. 21. 17. *And hee that curseth his father or his mother, shall die the death.*

II. Disobedience wherby we contemne their iust commandements. Rom. 1. 30. *Disobedient to parents.* 2. Tim.

of Salvation and Damnation.

2. Tim. 3. 3. *No striker, but gentle, no fighter.* The actions hereof, are to make contracts of mariage, without the counsel and consent of the Parents. Gen. 6. 2. *Then the sonnes of God sawe the daughters of men that they were faire, and they tooke them wives of all that they lyked.* Gen. 28. 8, 9. *And Esau seeing that the daughters of Canaan displeased Izhak his Father, then went Esau to Ishmael, and tooke unto the wives which he had, Mahalath the daughter of Ishmael, Abrahams sonne, the sister of Nabaioth, to be his wife.* The eye service of servants. Collos. 3. 22. *Servants, be obedient to them that are your masters, according to the flesh in all thinges: not in eye service, as men pleasers, but in singlenes of heart, fearing God.* Ephesians, 6. 6. *Not with service to the eye, as men pleasers.* Answering againe when they are reprehended. Titus, 2. 9. *Let servants be subiecte to their masters, and please them in all thinges, not answering againe.* Decentfulnes & wasting their masters goods. Titus, 2. 10. *Neither pickers, but that they shewe all good faithfulness.* To flie from the power of their superiour. Gen. 16. 6. *Then Sarah dealte roughly with her, wherfore she fled from her.* To resist the lawful authoritie of their superiours. 1. Pet. 2. 20. *To obey them in thinges vnlawfull.* Act. 4. 19. *To extoll themselves aboute their betters: this is the sinne of Antichrist.* 2. Thes. 2. 3, 4. *Which (man of sinne) exalteth himselfe against all that is called God.* Lastly, the freedome of the Papists, whereby they free children from the gouernment of their Parentes: and subiectes from the authoritie of their Princes: so that they make it lawfull for them to pretend and procure their death.

K. 2.

The order of the causes

death. 1. Sam. 26. 8, 9. Then said Abishai to David, God hath cloased thine enemies into thine hand this day, now therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: and David said to Abishai, destroy him not. for who can lay his hand on the Lords annointed, and be guiltles?

III. Ingratitude & want of a louing affection towards Parents. Mat. 15. 5, 6. But ye say whosoener shal say to Father or mother, By the gift that is offered by me, thou maist haue profite, though he honour not his Father, or his mother shall be free. 1. Tim. 5. 4.

Secondly, we offend against our equals, in preferring our selues before them, in talking or in sitting downe. Mat. 20. 20. Then came vnto him the mother of Zebedeus children, with her sonnes, worshipping him, & desiring a certaine thing of him. 21. And he said, What wouldest thou? and she said vnto him, Graunt, that these my two sonnes may sit, the one at thy right hand, & the other at thy left hand in thy kingdome. 24. And when the other ten heard this, they disdained at the 2. brethren.

Thirdly, toward our inferiours. I. Through negligence in gouerning them, and prouiding for their good estate. Hag. 1. 4. Is it time for your selues to dwell in your sieled houses, and this house lie waste? Dan. 3. 28. This condemneth those mothers which put forth their children to be nurced, hauing both sufficient strength & store of milke, themselves to nurce the. 1. Tim 5. 10. If she haue nourished her children. II. By too much gentlenes and lenity, in correcting them. 1. King. 1. 5. Then Adoniah the sonne of Haggith exalted himselfe, saying I will be King. Vers. 6. And his Father

of Saluation and Damnation.

ther would not displease him from his childe hooode, to say, why hast thou done so? 1. Sam. 2. 22. So Eli was very old, and heard all that his sonnes did vnto all Israell, and how they lay with the woman that assembled at the doore of the Tabernacle of the Congregation. ver. 23. And he said vnto them why doe ye such thinges? for of all this people I heare euill reports of you. ver. 24. Do no more my sonnes: for it is no good report that I heare, namely that ye made the Lords people to trespasse. Ver. 25. Not withstanding, they obeyed not the voice of their father, because the Lord would slay them. 3. By ouermuch crueltie and threatening. Ephes. 6. 4. And ye fathers prouoke not your Children to wrath. ver. 9. And ye masters do the same things vnto them, putting away threatnings.

Fourthly & lastly, a man offendeth against himself, when through his naughty behauour, he doth obscure, and almost extinguiſhe those giftes which God hath giuen him. Mat. 35. 2. 16. Or contrariely, when he is too wise in his owne conceit. Rom. 12. 3. For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to understand, aboue that which is meete to understand.

Chap. 25.

Concerning the sixth Commaundement.

Thou shalt not kill.

The resolution.

Kill. The parte is heere set for the whole, by a Synechdoche: for killing signifieth any kinde of en-damaging the person of our neighbour.

The equitie of this Commaundement appea-

The order of the causes

reth by this, that man was created after the likenes of God. Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shedde: for in the image of God hath he made man.* Againe, al men are the same flesh. Esay. 58 7. *When thou seest the naked, couer him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is vnlawfull for any priuate person, not called to that duty, to kil another, but a publicke officer may that is, if he be warranted by a calling. So did Moses Exod. 2. 12. *And hee looked round about, and when hee saw no man, he slew the Egyptian, & hid him in the sand.* A ct 7. 25. *For he supposed his bretheren would haue vnderstood, that God by his hand should giue them deliuerance.* And Phinias. Nom. 25. 8. *And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israell, and the woman) through her belly: so the plague ceased from the children of Israel. v. 11.* Phinias the son of Eliazar, hath turned mine anger away from the children of Israell, while hee was zealous for my sake among them: therefore I haue not consumed the children in my ielousie. And Eliiah. 1. King. 18. 40. *And Eliiah said vnto them, take the Prophets of Baall, let not a man of them escape: & they tooke them, & Eliiah broght them to the brooke of Kishan, and slew them there.* And souldiers in battailes, waged vpon iust causes. 2. Chron. 20. 15. *Feare yee not, neither be afraide of this great multitude, for the battell is not yours, but Gods.*

The Negative part.

Thou shalt neither hurt, nor hinder, either thine owne or thy neighbours life. The sinnes then that are referred to

of Saluation and Damnation.

to this part, are such, as are committed against our neighbour, or our selues.

Against our neighbour are these following, I. In hart, as 1. Hatred against him. 1. Iohn. 3. 15. *Who so hateth his brether, is a manslaier.* 2. Vnaduised anger. Mat. 5. 22. *I say vnto you, whosoever is angrie with his brother vnaduisedly, is in danger of iudgement.* 3. Enuie. Romans 1. 29. *Full of anger, murther, contention.* 4. Grudges. Ia. 3. 14. *If yee haue bitter enuiyng, and strife in your hearts, reioyce not.* 5. Want of compassion, and sorrow at our neighbours calamities. Amos. 6. 5, 6. *They sing to the sound of the Violle, &c. but no man is sorrowie for the affliction of Ioseph.* 6. Frowardnes, when wee will not be reconciled to our neighbour. Romans. 1. 30. *Such as can neuer be appeased, unmercifull.* 7. Desire of reuenge. Psa. 5. 6. *The Lord will abhor the bloody man and deceitfull.*

II. In words. 1. Bitternes in speaking. Pro. 12. 18 *There is that speaketh words like the pricking of a sword: but the toung of wise men is health.* 2. Reproches and railing: which is a casting of a mans sinnes in his teeth which he hath committed, or an obiecting vnto him, some inherent infirmities. Mat. 5. 22. *Whosoever saith vnto his brother Raca, shalbe worthy to be punished by the counsel: and whosoever shal say foole, shalbe worthy to be punished with hell fire.* 2. Sam 6. 16. *As the Ark of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and saw king David leape and daunce before the Lorde, & shee despised him in her hart.* v. 20. *& Michal the daughter of Saul came out to meet David, and saide: O how glorious was the King*

NO The order of the causes

of Israell this day, which was *uncovered to day in the eies of the maidens of his servants, as a foole uncovereth himselfe.* 3. Contentions, when two or more strue in speech one with another, for anie kinde of superiority. 4. Braulings in any conference. 5. Crying, which is an vnseemly eleuation of the voyce against ones aduersarie. Gal. 5. 19. *The workes of the flesh are manifest, which are,* ver. 20. *Emulations, wrath, contentions, seditions.* Ephes. 4. 31. *Let all bitterness, and anger, and wrath, crying, and euill speaking, be put away from you, with all maliciousnes.* ver. 32. *Be ye curteous one to another.* Gen. 16. 11. *He (vz Ismael) shall be a wild man his hand shalbe against euerie man, and euery mans hand against him.* 6. Complaints to euerie one of such as offer vs iniuries. Iam. 5. 9. *Grudge not one against another brethren, least ye be condemned.*

III. In countenance, and gesture, all such signes as euidently decipher the malicious affections lurking in the heart. Genesis 4. 5, 6. *His countenaunee fell downe: And the Lord said vnto Caine, why art thou so wrath?* Matth. 27. 39. *They that passed by, railed on him, nodding their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21. 9. *Sarai sawe the Sonne of Hagar the Egyptian mocking, &c.* Galat. 4. 29. *He that was borne after the flesh, persecuted him that was borne after the spirit.*

IV. In deeds. 1. To fight with, or to beat our neighbour, & to maim his body. Leuit. 24. 19, 20. *If anie man cause anie blemishe in his neighbour, as hee hath done, so shall it bee done vnto him: Breache for breach, eie for eie, tooth for tooth.* 2. to procure any way the

of Saluation and Damnation.

the death of our neighbour, whether it be by the sword, famine, or poyson. Gen. 4. 8. *Caine rose up against his brother, and slew him.* 3. To exercise tyrannous crueltie in inflicting punishments. Deut. 25. 3. *Fortie stripes shall he cause him to haue, and not past, least if hee should exceede, and beate him about that with manie stripes, thy brother should appeare despised in thy sight.* 2. Cor. 11. 24. *Of the Iewes I receiued fine times fortie stripes saue one.* To vse anie of Gods creatures hardlie. Prou. 12. 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.* Deut. 22. 6. *If thou finde a birdes nest in the way, in anie tree, or on the ground, whether they be young or egges, and the dam sitting vppon the young, or vppon the egges, thou shalt not take the dam with the young, but shalt in anie wise let the damme go, and take the young to thee, that thou maiest prosper and prolong thy daies.* 5. To take occasion by our neighbours infirmities, to vse him discourteouslie, & to make him our laughing stocke, or tanting recreation. Leuit. 19. 14. *Thou shalt not curse the deafe, nor put a stumblings blocke before the blinde.* 2. King. 2. 23. *Little children came out of the cittie and mocked him, and saide vnto him, come vp thou bald head, come vp thou bald head.* 6. To iniurie the impotent, feeble, poore, strangers, fatherlesse, or widowes. Exod. 22. 21. 22. *Thou shalt not doe iniurie to a straunger, neither oppresse him: For yee were strangers in the land of Egypt. Yee shall not trouble anie widowe or fatherlesse childe.* ver. 25. *Thou shalt not be an vsurer vnto the poore. We then iuiurie these.* 1. If wee pay not the labourer his hire. Deut. 24. 14. *Thou*

The order of the causes

Thou shalt not oppresse an hired seruant that is needy and poore, neither of the brethren, nor of the straunger that is within thy gates. v. 15. Thou shalt giue him his hire for his daie: neither shall the Sunne goe downe vpon it: for he is poore, and therewith sustaineth his life: least hee crie against thee to the Lord, and it be sinne vnto thee. 2. If thou restore not the pledge of the poore. Exod. 22. 26, 27. If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the Sunne go downe: for that is his garment onely, and his couering for his skin. 3. If wee withdrawe corne from the Poore. Prou. 11. 26. Hee that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

Againe, this lawe is as well transgressed by not killing, when the law chargeth to kil, and by pardoning the punishment due vnto murther, as by killing when we should not. Nomb 35. 16. *If one smite another with an instrument of iron that he die, hee is a murtherer, and the murtherer shall die the death. verse. 33. The land cannot be censed of the blood that is shedde therein, but by the blood of him that shed it.*

By this place also are combats of two men hand to hand, for deciding of controuerfies, vtterlie vnlawfull. 1. Because they are not equall meanes ordained of God, to determine controuerfies. 2. In that it falleth out in such combates, that hee is conquerour before man, who indeede is guiltie before God.

This also condemneth Popish sanctuaries, and places of priuiledges: as Churches, and the like wherein

of Saluation and Damnation.

wherin murtherers shelter and shroud themselves from the daunger of the lawe. For God expressly commaundeth (Exod. 21. 14.) *that such an one shall be taken from his Altar, that he may die.* And Ioab. 1. King. 2. 24. *Touching the hornes of the altar, was slaine in the temple.*

Hitherto in like sort belongeth such thinges as concerne the soule of our neighbour. 1. To bee a scandale or offence to the soule of our neighbour, either in life or doctrine. Matth 18. 7. *Woe be to the worlde because of offences: it is necessary that offences should come, but woe be to them by whome they do come.*

2. To minister occasion of strife and discorde. The which we then doe, 1. When wee cannot be brought to remit somewhat of our owneright. 2. When we returne snappish, and crooked answers. 3. When wee interpret euerie thing amisse, and take them in the worst part. 1. Sam. 25. *Naball is his name, and folly is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon saide to Hanun their Lord. Thinkest thou that David doth honor thy father, that hee hath sent comforters to thee? Hath not David rather sent his seruants vnto thee, to search the Cittie, to spie it out, and to ouerthrow it? Wherefore Hanun tooke Davids seruants, & shaued off the halfe of their beardes, & cut off their garments in the middle, euen to their buttockes, and sent them away.*

3 The ministers sin against their neighbours, is this, not to preach the word of God to their charge that they thereby might be instructed in the waies of life. Prou. 29. 18. *Where there is no vision the people decay,*

The order of the causes

decay, but he that keepeth the Lawe is blessed. Esay. 56. 10. Their watchmen are all blinde, they haue noe knowledge, they are all dum dogges, they can not barke: they lie and sleepe, and delight in sleeping. And these greedy dogs can neuer haue enough: and these sheeheardes they can not vnderstand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose. Ezech. 3. 18. When I shall saye to the wicked, thou shalt surely dye, and thou giuest him not warning, the same wicked man shall die in his iniquitie, but his bloode will I require at thy handes.

And not only not to preach at all, but to preach negligently, is vtterly condemned. Ierem. 48. 10. Cursed be he that doth the worke of the Lord negligently. Reuel. 3. 16. Because thou art lukewarme, and neither hote nor colde: it will come to passe that I shall spewe thee out of my mouth. This reprooueth not residence of Ministers, which is an ordinarie absence of the Minister from his charge: namely, from that particuler congregation committed vnto him. Esa. 62. 6. I haue set watchmen vpon thy walles, O Ierusalem, which all the day and all the night continually shall not cease: ye that are mindefull of the Lorde, keepe not silence, and giue him no rest till hee repaire, and untill hee set up Ierusalem, the praise of the worlde. Acts. 20. 28, 29, 30, 31. Take heede therefore vnto your selues, and to all the flocke whereof the holye Ghoste hath made you ouerseers, to feede the Church of God, which hee hath purchased with his owne bloode. For I knowe this, that after my departing, shall grienous wolues enter in among you, not sparing the flocke. Moreover, of your selues shall

of Saluation and Damnation.

shall men arise, speaking peruerse things: to drawe disciples after them. Therefore watch, and remember, that by the space of three yeares, I ceased not to warne euerie one night and day with teares. Peter. 5. 2, 3. Feeds the flocke of God, which dependeth vpon you, caring for it, not by constraint but willingly, not for filthy lucre, but of a ready minde: Not as though ye were Lordes ouer Gods heritage, but that ye may bee ensamples to the flocke. The Councill of Antioch, the 17. Canon. If any Bishop be by imposition of handes inducted into a charge, and appointed to gouerne a people, and hee neglect to take vpon him that office, but delayeth to goe vnto the congregation allotted vnto him: such an one shall bee prohibited from the Lords Table, till hee bee enforced to attend vpon that charge, or at the least, somewhat bee determined by a complete assemblie of the ministers of that prouince. The Councill of Sardice, the 14. Canon. We remember that our brethren in a former assemblie decreed, that if any Lay man remaining three Sabbothes or Lords daies, that is three weekes, in a cittie, did not in the same cittie frequent the Church assemblies, hee should be excommunicated: If then such things are not allowable in lay men, much lesse in ministers, for whome it is neither lawfull nor conuenient, without vrgent necessitie, to be absent from his parish Church longer then the time aboue mentioned. To this decree there was not one non placet, but euerie one sayde, It liketh vs well. The Councill helde at Constantinople, in the 24. Canon decreed that Ministers ought not to haue their Substitutes, or Viccares, but in their owne persons with feare and chearefulness, performe all such dueties as are required

The order of the causes

required of them in the service of God. The Canon law doth conclude the same thing. Dist. 36. Canon, Si quis vult, debent indefinēter, &c. The Bishops (saith that Canon) ought to be continually resident in Gods tabernacle, that they may learne somewhat of God, and the People of them, whilest they read often and meditate vpon Gods woorde. Againe, in the Canons intituled Pontifices, & si quis in clero. Episcopus, qui domini ci gregis suscipiunt curam, &c. The Bishops which take vpon them to feede Gods flocke, ought not to departe from their dutie, leaste they loose that excellent tallent which God hath bestowed vpon them, but rather strue with that one talent, to get three more tallents. And in the 80. Canon, of those which are termed the Canons of the Apostles, there is an expresse mandate: that such, whether Bishop, or Senior, who attendeth not vpon their office, in the Church, shall forthwith bee remooued from that place. The Calced. Council, Canon. 10. Let no man be ordayned Minister of two Churches, in two seuerall Citties, but let him remaine in that, vnto which he was first called. And if for vaine glorie, he shall afterwarde goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely, excercise his Ministry. But if one be called to an other charge, let him simplye giue ouer the former, and haue no interest in the same, &c. For this thing, looke to the Decrees of Damascus, and the Council of Trent. Sect. 7. Can. 8.

There are, notwithstanding the former testimonies: some cases, wherein it is permitted to the Minister, that he maye be absent. I. Sicknesse, the
Council

of Saluation and Damnation.

Councill of Mentz. 25. canon. *If a Bishop bee not at home, or be sicke, or vppon some exigent, cannot bee present at his Parish, let him procure one, who, vppon Sabbathes and festiua'll daies, wil preach vnto his charge.* Augustine testifieth Epist. 138. that hee was absent on the like occasion.

II. Allowance of the Church, to be absent for a time vpon some necessarie and publique commoditie of the same. Coloss. 1. 7. *Epaphras is their Minister, but Chap. 4. 12. hee beeing absent saluteth them.* And Ambrose though he were Bishop of Millain, yet went hee twise Ambassadour into Fraunce, to make agreement betwixt Maximus, and Valentinian. Ambrose 5. booke, and 27. epist. to Valentinian the Emperour.

III. If by reason of persecution he be enforced to flee, and see no hope to procure the safetie of his people. This made Cyprian to be absent from Carthage, as he testifieth in his Epistles.

Thus much concerning sinnes against our neighbour. Nowe followeth such sinnes, as a man committeth against his owne person, as when a man doth hurt, kill, and endanger himselfe. Mat. 16. 24. *If anie man will follow me, let him denie himselfe, take vp his crosse and follow me.* Math. 4. 6, *He said vnto him, If thou be the Sonne of God, cast thy selfe down headlong, for it is written, he shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at anie time, thou shouldest dash thy foote against a stone.* ver. 7. *Iesus said vnto him, it is written againe, Thou shalt not tempt the Lord thy God.*

The

The order of the causes

The affirmatiue part.

Thou shalt preserve the life of thy neighbour. Hitherto may we referre these duties.

I. Such as appertaine to the person of our neighbour, and concerne, first his welfare both of body and mynd: as to reioyce with them that reioyce. Rom. 12. 15. Marke. 10. 20. *Then he answered and saide vnto him, All these thinges I haue obserued from my youth. And Iesus beheld him, and loued him. Scōdly his miseries, to be grieued with him for the.* Rom. 12. 15. *Mourne with those that mourne.* Esay 24. 16. *And I saide: my leannesse, my leannesse, woe is mee: the transgressours haue grieuously offended.* Psalm. 119. 136. *Mine eyes gush out with water, because men obserue not thy Lawe. Againe, wee must helpe him as much as in vs lyeth.* Iob. 29. 15. *I was as an eie to the blinde, and a foote to the lame.* 2. Corinth. 8. 3. *To their power, yea beyond their power, they were willing. And that we doe, we must doe speedilie.* Prou. 3. 28. *Say not to thy neighbour, goe, and come againe to morrowe, and I will giue thee, if thou now haue it.* Leuit. 19. 17. *Thou shalt plainely rebuke thy neighbour, and not suffer him to sinne.*

Thirdlie, concerning such iniuries as he offereth vnto thee: 1. Thou shalt not be angrie against him, vpon a small occasion. Nomb. 12. 3. *Moyse was a meke man, aboue all that liued vpon the earth.* Prouer. 9. 11. *The discretion of a man deferreth his anger, and his glory is to passe by an offence.* 2. Thou must be slow to wrath, and neuer angrie, but for a most iust cause. Marke 3. 5. *Then he looked round about on them*

of Saluation and Damnation.

them angierlie, mourning also for the hardnesse of their hearts. Prou. 14. 29. He that is slow to wrath, is of great wisdom: but hee that is of an hastie minde, exalteth follie. 3. Thine anger must be but for a while. Ephe. 4. 26. Be angrie and sinne not, let not the Sunne go downe upon thy wrath. 4. Forgiue freelic an iniurie and reuenge it not. Eph. 4. 32. Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgane you.

Fourthly, his wants and infirmities. 1. Auoid occasions whereby they may be stirred and laid open. Gen. 13. 8. Then said Abraham to Lot, Let there be no strife, I pray thee, betweene thee and me, neither betweene thy herdmen and mine: for wee are brethren. ver. 9. Is not the whole land before thee? depart & pray thee from mee: if thou wilt take the left hand, I will take the right: or if thou goe to the right hand, I will take the left. Gen. 27. 44. And carrie with him a while untill thy brothers fiercenesse bee asswaged. ver. 45. And till thy brothers wrath turne away from thee, and hee forget the thinges which thou hast doone to him. 2. Depart sometimes from thine own right. Mat. 17. 25, 26. What thinkest thou Simon? of Whome do the Kings of the earth take tribute, or pole money? of their children, or of strangers? Peter said vnto him, of strangers. Then said Iesus vnto him: then are the children free, v. 27. Neuerthelesse, least we should offend them, go to the sea, & cast in an angle, & take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a peece of twentie pence: that take and giue it vnto them for mee & thee. 3. To appease anger kindled: which is done, 1. by o-

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The order of the causes 10

uercomming euill with goodnes. Rom. 12. 21. *Be not overcome of euil: but overcome euill with goodnesse.* 2. By following after peace. 1. Pet. 3. 11. *Decline from euill, and do good, seeke peace, and follow after it.* 3. By courteous answers. Pro. 15. 1. *A soft answer putteth awaie wrath: but grienous vordes stirre up anger.* 1. Sam. 1. 14. *Eli said vnto her: How long wilt thou be drunken? put away thy drunkennes from thee.* v. 15. *Then Hannah answered, & said: Nay my Lord, but I am a woman troubled in spirit, I haue drunk neither wine nor strong drink, but haue powred out my soule before the Lorde.* Philemon v. 15. *It may be, that hee therefore departed for a season, that thou shouldest receiue him for euer.* 4. By ouerpasing some vvantes and infirmities in mens wordes, and deedes. Prou. 19. 11. *It is a mans honour to passe by infirmities.* 5. By couering them vvith silence. 1. Pet. 4. 8. *Above all things haue feruent loue amongst you, for loue couereth a multitude of sins.* Prou. 17. 9. *Hee that couereth transgression, seeketh loue: but he that repeateth a matter, seperateth the Prince.* 6 By taking euerie thing (if it bee possible) in the first part. 1. Cor. 13. 5. *Loue thinketh none euill.*

This sheweth the lawfulness of truces, couenants and other agreements concerning peace, beeing made to auoyd iniuries, maintaine ancient bounds, procure securitie in traffique, possessions, and iourneies, set pensions, commons for cattell, liberties of hunting, fishing or fouling, and getting sewell, or other necessities, for publique commodities, if there be no vnlawful conditions annexed vnto the same. And we may make this couenant, not onelic
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of Salvation and Damnation.

with Christians, but for the maintenance of peace, with infidels also: For that which is godly to be performed, is no lesse godlie to be promised. But it is a note of true godlinesse, to be as much as maie be, at peace with all men. Therefore to promise peace by couenant, is verie godlie. We may see the experience of this in the liues of holie men. Gen. 21. 22.

At that same time Abimilech and Pichol his chiefe captain, spake vnto Abraham, saying: God is with thee in all that thou doest. ver. 23. Now therefore sweare vnto mee heere by God, that thou wilt not hurt mee, nor my children, nor my childrens children, &c. verse 24. Then Abraham said, I will sweare, ver. 27. Then Abraham took sheep & beeuies, and gaue them vnto Abimilech: and they two made a couenant. Gen. 31. 44. Now therefore come and let vs make a couenant, I and thou, which maie be a witnesse betweene me and thee. ver. 45. Then tooke Iacob a stone, and set it up as a piller, &c. ver. 51. Laban said to Iacob, Beholde this heape, and beholde the piller which I haue set betweene me and thee. ver. 53. The God of Abraham, & the God of Nahor, and the God of their Father, bee iudge betweene vs: but Iacob sware by the feare of his father Izhack.

II. Concerning his bodie, we are to regard it aliue and dead. Beeing aliue, wee ought if need bee, 1. minister vnto it foode and rayment. Matth. 25. 41, 42. Depart from me ye cursed into euermore fire which is prepared for the deuill and his angels. For I was an hungred and ye gaue me no meate, I thirsted and ye gaue me no drinke, &c. vers. 45. In as much as ye did it not to one of the least of these, ye did it not to me.

The order of the causes

2. To lend our helping hand, when our neighbors bodie is in anie danger. I. Ioh. 3. 16. *Hereby wee perceived loue, that he laid down his life for vs, therefore also ought wee to lay downe our liues for the brethren.* v. 17.

When a man is dead, wee ought to commit the dead corps to the graue, as may appeare by these arguments. 1. The instinct of Nature it selfe. 2. The examples of the Patriarkes, and other holie personages. *Abraham buried Sarah.* Gen. 23. 19. *Iacob is buried by his Sonnes.* Gene. 50. 12. *Steeuen by religious and deuout men.* Acts 8. 2, 3. The Lords own approbation of buriall, in that hee nombreth it amongst his benefites. For the want thereof is a curse. Iere. 22. 19. *Hee (viz. Iehoiakim) shall bee buried as an asse is buried, euen drawen and cast forth without the gates of Ierusalem.* Therefore, rather then Moses should be vnburied, the Lord himself did burie him. Deu. 34. 5, 6. *Moses the seruant of the Lorde died in the land of Moab, according to the woorde of the Lorde. And hee buried him in a valley, in the land of Moab, ouer against Beth-peor, but no man knoweth of his Sepulchre vnto this day.* 4. There is no dead carcase so loathsome as a man is, the which both argueth the necessitie of buriall, and howe ouglie wee are in the sight of God, by reason of sinne. 5. The body must rise againe out of the earth, that it may bee made a perpetuall mansion house for the soule to dwell in. 6. The bodies of the faithfull, are the Temples of the holie Ghost, and therefore must rise againe to glory. 7. Buriall is a testimonie of the loue, and reuerence we beare to the deceased.

of Saluation and Damnation.

A funerall ought to be solemnized after an honest and ciuill manner: namely, agreeable to the nature, and credite, as well of those which remaine aliue, as them which are dead. Concerning the liuing, they must see that 1. Their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed, Ioh. 11. 34. *He sayde, where haue you laid him? they answered, Lorde, come and see. ver. 35. Then Iesus wept. And (ver. 36.) the Iewes said, behold how he loued him.* 2. They must auoyde superstition, and not surmise that funerall ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to bee buried in a Church, especiallie vnder the Altar, and in a Friars coole. 3. They ought to take heede of superfluous pompe, and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a lothsome and a deformed corpes. Esay 22. 15, 16. *Thus saith the Lorde God of hostes: Goe, get thee to that treasurer, to Shebna the Steward of the house, and say, what hast thou to doe heere? and whome hast thou here? that thou shouldest here he wth thee out a sepulcher, as he that bewtheth out his sepulchre in an hie place, or that graueth an habitation for himselfe in a rocke.*

To this commandement belongeth these duties. 1. Before they intage or haruest, wee ought to permit anie man, for the repressing of hunger, to gather grapes, or plucke off the eares of corne in the field. Deut. 23. 24, 25. *When thou comdest into thy neighbours vineyard, then thou maiest eate Grapes at thy pleasure, as much as thou wilt: but thou shalt put*

The order of the causes

none in thy vessell. When thou comdest into thy neighbours Corne, thou maiest plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbours corne. Mat. 12.1. Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the Corne, and to eate, &c. 2. In the vintage, and time of haruest, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the after gatherings for the poore. Leuit. 23.22. When you reape the haruest of your land, thou shalt not rid cleane the corners of thy fielde When thou reapest: neither shalt thou make anie after gathering of thine Haruest, but shalt leaue them vnto the poore, and to the stranger: I am the Lorde your God. Ruth. 2.8. Go to none other field to gather, neither goe from hence: but abide heere by my matdens. v. 7. So she gleaned in the field until euening.

III. Concerning the soule of our neighbour, 1. Wee must seeke all meanes to win him to the profession of christian religion. 1. Cor. 10. 33. 7 please all men in all things, not seeking mine owne profite, but the profite of manie, that they might be saued. Heb. 10. 24. Let vs consider one another, to prouoke vnto loue, and to good workes. 2. We must liue amongst men without offence. 1. Cor. 10. 32. Giue no offence, neither to the Jewes, nor to the Grecians, nor to the Church of God. 1. Cor. 8. 13. If meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother. 3. The light of our good life must be, as a lanterne, to direct the waies of our neighbor. Act. 24. 14. This I confesse vnto thee, that after the way (which they

of Saluation and Damnation.

they call heresie) so worship I the God of my fathers, belee-
 uing al things which are written in the Law and the Pro-
 phets. 15. And haue hope toward God, that the resurrec-
 tion of the dead, which themselues looke for also, shalbe both
 of iust and uniuert. 16. And herein I endenour my selfe to
 haue alway a cleere conscience towarde God, and towardes
 men. 4. If our neighbour offend, we are to admo-
 nish him. 1. Thess. 5. 14 We desire you brethren, admo-
 nish them that are unratie: comforte the feeble minded:
 beare with the weake: be patient towards all men. 5. If
 our neighbour runne the waies of Gods comman-
 dements (as Dauid speaketh) we ought to encour-
 age him in the same.

III. We may refer such things vnto this com-
 maundement, as appertaine to the peculiar prefer-
 uation of euerie seuerall mans life. 1. Recreation,
 which is an exercise ioyned with the feare of God,
 conuerfant in things indifferent, for the preserua-
 tion of bodilie strength, and confirmation of the
 minde in holinesse. Eccle. 2. 2. I saide of laughter, thou
 art mad, and of ioy, what is this that thou doest? Esay. 5.
 12. The harpe, violle, timbrell, and pipe, and wine, are in
 their feastes: but they regard not the worke of the Lorde,
 neither consider the worke of his hands. 1 Corinth. 10. 7.
 Neither be ye Idolaters, as were some of them, as it is
 written: The people sate downe to eat and drinke, & rose
 vp to play. Luk. 6. 25. Wo be to you that laugh: for ye shall
 weile & weepe. Deu. 12. 7. There ye shall eate before the
 lord your god, & ye shal reioice in al that ye put your hand
 vnto, both ye & your households, because the lord thy God
 hath blessed thee. To this end hath the word of God

The order of the causes 10

permitted shooting. 1. Sam. 1. 18. He had them teach the children of Iudah to shoot, as it is written in the booke of Iasher. And musicall consort. Nehe. 7. 6, 7. Beside their seruants and maids, which were seauen thousande, three hundred, and seuen and thirty: they had two hundred & fife & forty singing men & singing womē. And putting forth of riddles. Iud. 14. 12. Samson said vnto them: I wil now put forth a riddle vnto you, and if you can declare it me within 7. daies of the feast, and finde it out, I will giue you thirtie sheetes & thirty change of garments, 13. And they answered him, Put forth thy riddle, that we may heare it. 14. And hee said vnto them, out of the eater came meate, and out of the strong came sweetnesse: and they could not in three daies expound the riddle. And hunting of wild beasts. Cant. 2. 15. Take vs the Foxes, the little Foxes which destroy the vines, for our vines haue small grapes. Lastly, the searching out or contemplation of the works of God. 1. King. 4. 33. And hee spake of trees from the cedar tree that is in Lebanon, euen vnto the Hyssop that springeth out of the wall he spake also of beasts, & of foules, and of creeping things, and of fishes. II. Phisicke, the vse whereof is holy, if before the receit of it, a man craue remission of his sinnes, & repose his confidence only vpon God, not vpon the meanes. Matth. 9. 2. And loe, they brought vnto him a man sicke of the palsie, lying on a bed. And Iesus seeing their faith, sayde vnto the sicke of the palsie, Sonne bee of good comfort, thy sinnes are forgiven thee. 6. Then hee said to the sicke of the palsie, arise, take vp thy bed and walke to thine house. Ioh. 5. 5. A certaine man was there which had bene diseased eight & thirty yeares.

8. Iesus

of Saluation and Damnation.

8. Iesus said vnto him, take vp thy bed and walke. 14.

After that Iesus found him in the Temple, and saide vnto him, Beholde, thou art made whole: sinne no more lest a worse thing come vnto thee. 2. Chro. 16. 12. And Esai in the nine and thirteth yeare of his raigne, was diseased in his feet, and his disease was extreame: yet hee sought not the Lord in his disease, but to the Phisitians. III. Auoiding of an iniurie, offered by some priuate person: this, if it be against an vnrulie and vnstaied aduersarie, and the defence bee faultlesse, is verie lawfull and is so farre from a priuate reuenge, that it is to be accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersary, as that he neither purposeth his owne reuenge, or his enemies hurt, but onely his alone safetie from that imminent danger.

Chap. 26.

Of the seauenth Commaundement.

THe seuenth Commaundement sheweth how wee may preferue the chastitie of our selues, and of our neighbour. The words are these.

Thou shalt not commit adulterie.

The resolution.

Adulterie. To commit Adulterie, signifieth as much as to do anie thing what way soeuer, whereby the chastity of our selues, or our neighbours may be stained. Math. 5. 28.

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The order of the causes

The Negative part.

Thou shalt no way either hurt or hinder thy neighbours chastitie.

In this part are prohibited.

I. The lust of the heart, or the euil concupiscence of the flesh. Mar. 5. 28. I say vnto you, whosoener loketh on a woman to lust after her, hee hath already committed adulterie with her in his heart. Coloss. 3. 5. Mortifie your members which are on earth: fornication, uncleannes, the inordinate affection, euil concupiscence.

II. Burning in the flesh, which is an inward feruencie of lust, whereby the godlie motions of the heart are hindred, ouerwhelmed, & as it were with contrarie fire burnt vp. 1. Cor. 7. 9. If they cannot abstaine, let them marrie, for it is better to marry then to burne.

III. Strange pleasures about generation prohibited in the word of God: the which are many.

1 With beasts. Leuit. 18. 23. Thou shalt not be with any beast, to bee defiled therewith, neither shall anie woman stand before a beast, to lie downe thereto, for it is an abomination.

2. With the deuill, as witches doo, by their own confesjion. For why should not a spirit as well haue society with a witch, as to eat meat.

3 With one of the same sexe. Leuit. 18. 22. Thou shalt not lie with the male, as one lieth with a woman, for it is abomination. This is a sin which they commit, whome God hath giuen ouer to a reprobate sence. Rom. 1. 26. For this cause God gaue them vp to vile affections: for euen their women did change their natural use, into

of Saluation and Damnation.

into that which is against nature. v. 27. And the men left the naturall vse of the women, and burned in their lustes one toward another, & man with man wrought filthines: It was the sin of Sodom, Genesis 19. where it was so common, that to this day is termed Sodomie.

4. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of god, Leuit. 18. 6. None shal come neere to any of the kindred of his flesh, to vncover her shame: I am the Lord.

5. With vnmarrried persons. This sinne is termed fornication. Deut. 22. 28. If anie man find a maid that is not betrothed, and take her and lie with her, and they be found. v. 29. Then the man that laide with her, shall giue vnto the maids father fifty shekels of siluer, & she shall be his wife, because hee hath humbled her, hee can not put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day, one and twentiethousand.

6. With those, whereof one is married, or at the least betrothed. This sinne is called adulterie, and God hath inflicted by his worde, the same punishment vpon them, which commit this sinne, after they be betrothed, as he dooth vpon such as are already married. Deut. 22. 22. If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel. v. 23. If a maide be betrothed to an husband, and a man finde her in the towne and lie with her. ver. 24. Then shall he bring them both vnto the gate of the same city, & shall stone the to death with stones. This is a merueilous great sinne,

The order of the causes 10

as may appeare, in that it is the punishment of idolatry Rom. 1. 23. *They turned the glory of the vncorruptible God, to the similitude of the image of a corruptible man, &c.* Ver. 24. *Wherefore God gaue them vp, vnto their hartes lustes, vnto uncleannes.* Yea, this sinne is more heinous then theft. Pro. 6. 30. *Man do not despise a theefe, when he stealeth to satisfie his soule when he is hungery: ver. 32. But he that commiteth adulterie with a woman, is destitute of understanding: he that doth it, destroyeth his owne soule.* Againe, the adulterer breaketh the couenant of mariage, which is Gods couenant. Prouerbs. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers dishonest their owne bodies. 1. Corin. 6. 18. *Flee fornication, euerie sinne that a man dooth, is without the bodie, but he that committeth fornication, sinneth against his owne bodye.* And bereaue their neighbours of a great and vnrecourable benefite: namely, of chastitye. As for the children, which are begotten in this sorte, they are shut out from that preheminance, which they otherwise might obtaine in the congregation. Deut. 23. 2. *A bastard shall not enter into the congregation of the Lord: euen to his tenth generation shall he not enter into the congregation of the Lorde.* Hee maketh his familie a stewes, as appeareth in Danid, whose adulterie was punished by Absoloms lying with his Fathers Concubines. 2. Samuel. 16. 21. *Achitophel said to Absolom, go to thy Fathers concubines, which bee hath left to keepe the house.* Iob 31. 9. *If mine heart haue bene deceined by a woman, or if I haue laid waite at the doore of my neighbour:*

of Saluation and Damnation.

bour: let my wife grind vnto another man, and let other men bow downe vpon her. Mans posteritie feeleth the smart of this sinne. Iob. 31. 12. This (adulterie) is a fire that shall deuoure to destruction, and which shall roote out all mine encrease. To conclude, though this sinne be committed neuer so closely, yet God wil reueale it. Nomb. 5. from the 12. verse the 23. And it vsually hath one of these two, as companions: namely, dulnes of heart, or a merueilous horreur of conscience. Hose. Chap. 4. ver. 11. Whoredome, and wine, take away their heart.

As for the Patriarks Polygamie, or marryng of manie wiues: albeit it cannot bee defended, yet it may be excused, either because it serued to the enlarging of the number of mankinde, when there were but few: or at the least, to the propagation of the Church of God.

7 With man and wife. They abuse their libertie, if they know eche other so long as the woman is in her flowers. Ezek. 22. 10. *In thee haue they discovered their Fathers shame, in thee haue they vexed her, that was polluted in her flowers. Leuit. 18. 19. Thou shalt not go vnto a woman to vncouer her shame, as long as shee is put aparte for her disease. Ezek. 8. 6. If a man hath not lien with a monstrous woman.* Againe, they sinne if they liue together intemperatly. Ambrose. lib. de Philos. which Angustine citeth, lib 2. contra Iulian. saith, that hee committeth adulterie with his wife, who in the vse of wedlocke hath neither regard of seemelines nor honestie. Hierome in his 1. booke contra Iulianum, saith. A wise man ought to loue his

The order of the causes

his wife in iudgement, not in affection. He will not giue the bridle vnto headstrong pleasure, nor headlie companie with his wife. Nothing (saith he) is more shameles, then to make a strumpet of his wife.

8. Nocturnall pollutions, which arise of immoderate diet, or vnchaste cogitations, going before in the daie. Deut. 23.10. Onans sinne. Gen. 38.8. was not much vnlike these.

III. Effeminat wantonnes, wherby occasions are sought to stir vp lust. Gal. 5.19. *The works of the flesh are manifest, which are adulterie, fornication, uncleannes, wantonnes.* Of this kinde are 1. Eies full of adulterie. 2. Peter 2.14. *Having eies full of adulterie, and that cannot cease to sinne.* 2. Idlenes. 2. Samuel. 11.2. *When it was euening tide, Dauid arose out of his bed, and walked vpon the roof of the kings Pallace, and from the rooffe he sawe a woman washing her selfe: and the woman was verie beautifull to looke vpon. Verse 3. And Dauid sent and enquired what woman it was: and one saide, Is not this Bethsheba the daughter of Eliam, wife to Vriah the Hittite? Then Dauid sent messengers, and tooke her awaie: and shee came vnto him, and hee laie with her.* 3. Riotous and lasciuious attire. 1 Timothy 2.9. *The women shall araie themselves in comelie apparell, with shamefastnesse and modestie, not with broided haire, or golde, or Pearles, or costlie apparell, but (as becommeth women that professe the feare of God) with good woorkes.* Esay. 3.16. *Because the daughters of Zion are hautie, and walke with stretched out necks, and with wandring eies, walking and mincing as they goe, and making a tinckling with their feet.* v.17. *There-*
fore

of Saluation and Damnation.

fore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover the secret parts. v. 18 in that day shall the Lord take away the ornament of the slippers, and the caules, and the round tires. vers. 19. The sweet balles, and the bracelets, and the bonnets. v. 20. The tires of the head, and the slops and the headbandes, and the tablets, and the earrings. 21. the rings & the muslers. v. 22. The costly apparel, and the vailes, and the wimples, & the crisping pinnes. 23. and the glasses, and the fine linnen, and the hoods, and the lawnes. And no meruaile if the Prophet bee so sharpe against excessiue and wanton apparell: for this is 1. a lauish and prodigall wasting of the benefites of God, which might well be employed vpon better vses. 2 It is a testimonie, and as it were the cognisance or ensigne of pride, whereby a man would haue himselfe in greater reputation then another. 3 It is a note of great idlenes, and slouthfulnes. For commonlie such as bestow much time in tricking and trimming themselves vp, doo quite neglect other busines, and of al things cannot away with paines. 4. It argueth leuitie, in deuising euerie daye some newe fashion, or imitating that, which others deuice. 5. It maketh a cōfusion of such degrees and callings, as God hath ordained, when as men of inferiour degree and calling, cannot be by their attire, discearned from men of higher estate. 4 Fulnesse of Breade and Meat, which prouoke lust. Ezechiel. 16. 45. This was the iniquitie of thy sister Sodom: pride, fulnes of bread, and idlenes was in her, & in her daughters. Luk. 16. 19. There was a certain rich man, which was clothed in purple and fine linnen, and fared

The order of the causes

fared well and delicatelie eueris daie. Rom. 13. 13. Walk honestlie, as in the day, not in gluttonie and drunkennes, neither in chambring & wantonnes. 5. Corrupt, dishonest and vnseemely talke. 1. Corinth, 15. 33. Erre not, euill talke corrupteth good manners. Such are vaine loue songs, ballads, enterludes, & amorous bookes. This is the thing we are carefullie to shunne, in the reading of Poets, yet so, as mariners do in nauigation, who forsake not the sea, but decline, and flie from the rockes. 6. Lasciuious representations of loue matters, in plaies and comedies. Ephes. 5. 3, 4. Fornication, and all vncleannes, let it not once be named among you, as it becommeth Saints, neither filthines, nor foolish talking, neither iesting, which are things not comelie. 7. Vndecent and vnseemelie Pictures. 1. Thes. 5. 22. Abstaine from al appearance of euill. 8. Lasciuious dauncing of man and woman together. Mar. 16. 22 The daughter of the same Herodias came in & daunced, and pleased Herod, &c. 9. Companie with effeminate persons. Prouer. 7. 25. Let not thine heart decline to her waies: Wander not in her paths.

V. To appoint some light or slight punishment for adulterie, such as that Romish Sinagogue doth. For this is nothing else, but to open a gap for other lewde persons, to runne headlong into the like impietic.

The affirmatiue part.

Thou shalt preserue the chastitie of thy neighbour. Chastitie is the puritie of soule and body, as much as belongeth to generation. The minde is chaste,
when

of Saluation and Damnation.

when it is free, or at the least freedde from fleshlie concupiscence. The bodie is chaste, when it putteth not in execution, the concupiscences of the flesh. 1. Thessaionians 4. 3. *This is the wil of God, euen your sanctification, ana that yee should abstaine from fornication. ver. 4. That euerie one of you should know, howe to possesse his vessel in holines and honour. v. 5. And not in the lust of concupiscence, euen as the Gentiles, which know not God. 1. Corinth. 7. 34. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirite.*

There are two especiall vertues, which preserue chastitie. Modestie, and Sobrietie: Modestie is a vertue which keepeth in eache woorke an holy decorum, or comelines: and it is seene 1. In the countenance and eies: namelie, when they neither expresse, nor excite the concupiscence of the heart. Iob. 31. 1. *I made a couenaunt with mine eies, Why then should I thinke on a maid? Gene. 24. 64. Rebekah lift up her eies, and when she saw Izbak, she lighted downe from the camell. ver. 65. So shee tooke a vaile and covered her face. Prouerbs 7. 13. Shee caught him and kissed him, and with an impudent face, sayde vnto him, &c. In woordes: when a mans talke is decent, in speaking of such thinges, which through our sinnes, we cannot but be ashamed of. Genesis 4. 1. Then Adam knew Heuah his wife: who, &c. Psalm. 51. 1. A Psalme of David, When the Prophet Nathan came vnto him, after he had gone into Bethsheba, Esay 7. 28. In that day shall the Lorde shawe with a rasor that is hired, euen by them beyond the riuer, by the king of Ashur, the head and*
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The order of the causes

the baire of the feet, and it shall consume the beard. Iudg. 3. 24. When he was gone out, his seruants came: who seeing that the doors of the Parler were shut, they said: Surely he couereth his feet, (that is, he doth his casement) in his sommer chamber. Againe, a mans talke must be little and submisse. Matth. 12. 19. Beholde my seruant whome I haue chosē, hee shall not strue nor crie, neither shall anie man heare his voyce in the streets. Prou. 10. 19 In many words there cannot want iniquitie: but hee that refrainerh his lips, is wise. And it is a note of a strumpet to be a giglot, and loud tongued. Prouerbes. 7 11. She is babling and loud. In apparell wee must obserue an holie comelines. Titus 2. 3. The elder woman must be of such behauiour as becommeth holinesse. Holie comelinesse, is that which expresseth to the eye the sinceritie: that is, godlinesse, temperance, and grauitie either of man or woman. This decencie will more plainelie appeare, if wee consider the endes of apparrell, which are in number fve. 1. Necessitie, to the ende that our bodies must bee defenced against the extreamitie of parching heat, and pinching colde. 2. Honestie, that that deformitie of our naked bodies might be couered. which immediatly followed the transgression of our first Parentes. 3. Commoditie, wherby men, as their calling, worke, and trade of life is different: so do they apparrell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attire is proportionable vnto his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices,

of Saluation and Damnation.

offices, times, and actions. For a man hath his set attire, a woman hers, a yong man apparelled on this fashon, and an olde man on that. And therfore it is vnseemely for a man to put on a womans apparell, or a woman the mans. Deutronomie. 22. 5. *The woman shall not were that which pertaineth to the man, neither shall a man put on womans raiment: for all that doo so, are an abomination to the Lord thy God.*

To set down precisely out of Gods word, what apparell is decent, is verie hard: wherefore in this case, the iudgement and practise of modest, graue, and sincere men, in euerie perticular estate, is most to be followed, and men must rather keepe much within the bounds of measure, then to sleppe one foote without the precinctes thereof. 4. Concerning the purging of excrements of nature, care must be had, that they be cast forth into some separate and close place, and there also couered. Deutr. 23. 14. *Thou shalt haue a place without the host, whether thou shalt resort. ver. 13. And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning, thou shalt couer thine excrements. 14. For the Lorde thy God walketh in the midst of the campe to deliuer thee: therefore thine hoste shall bee holie, that hee see no filthie thinges in thee, and turne away from thee. 1. Samuel, 24. 5. And he came to the shepcoats by the way, where there was a cave, and Saul went in to couer his feet.*

Sobrietie is a vertue which concerneth the vsage of our diet in holines. For the better obseruation thereof, these rules may serue. 1. The cheefest

The order of the causes

at the banquet, let him consecrate the meats to God by saying grace. 1. Samuel. 9. 13. *The people will not eat, till he (that is Samuel) came, because hee will blesse the sacrifice: and then eat they, that he bidden to the feast.* Marke. 6. 39. *He commaunded them to make them all sit down by companies, upon the green grasse, &c.* Verse 14. *And he toke the five Loaves and two Fishes, and looked up to heaven, and gaue thanks.* Acts. 27. 35. *When he had thus said, he (that is Paul) gaue God thanks in the presence of: hem all, and when he had broken bread hee beganne to eat.* 2. It is lawfull to furnish a Table with store of dishes, not onely for necessitie, but also for the good entertainment of a freend, and for delight. Luk. 5. 29. *Leuy made him (that is, Iusua) a geeat feast in his owne house, where there was a great companie of Publicanes, and of other that sate at Table with him.* Psalme 104. 15. *Hee giueth wine that maketh glad the heart of man, and oyle to make the face shine, and breade that strengitheneth mans heart.* Iohn. 12. 2. *There they made him a supper, & Martha serued, but Lazarus was one of them that sat at Table with him.* Verse. 3. *Then tooke Marie a pound of oyntment of Spykenard, verie costlie, and annointed Iesus feete.* III. Choose the lower roome at a banquet, and rather then be troublesome, sit as the maister of the feast assigneth thee. Luke 14. 7. *Hee spake a parable to the gwestes, when he marked how they chose out the chiefe roomes, and said. ver. 8. When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chieft place, least a more honourable man then thou be bidden of him.* Verse 9. *And hee that had both him*
and

of Saluation and Damnation,

and thee come and say, Giue this man roome. Verse 10. But goe and sit downe in the lowest roome, that when hee that had thee commeth, he maye saye vnto thee, Freend sit vp higher. Prouerb. 25. 5. Stand not in the place of great men, &c. IIII. Man must eate at due times, not at vnreasonable houres. Ecclesiastes. 10. 16. Wo to thee, O Land when thy Princes eate in the morning ver. 17. Blessed art thou O Land, when thy Princes eate in time. V. Man must eate and drinke moderate-lye, so that the body may receiue strength therby, and the soule be more freshe and liuelye, to perfourme the actions of Godlynes. Luke. 21. 34. Take heed to your selues least at any time your harts be opressed with surfeiting and drunkennes. Prou. 23. 24. To whom is woe, &c. Euen to them that tarry long at wine, to them that goe and seeke mixt wine: ver. 3. Looke not thou vpo the wine, when it is red, and when it sheweth his colour in the Cup, and goeth down pleasantly, &c. Pro. 25. 16. If thou haste found honey, eate that is sufficient for thee, least thou be ouerfull and vomit. Pro. 31. 4. It is not for Kings to drinke wine, nor for princes strong drinke. ver. 5. least he drinke and forget the decree, and change the iudgment of al the children of affliction. VI. Wee must then especially regarde these things when we eat at great mens tables Pro. 23. 1. When thou sittest to eate with a ruler, consider diligently what is before thee. Verse 12. Put the knife to thy throate, if thou bee a man giuen to thine appetite. Verse. 3. Be not desirous of his daintie meat, for it is a deceauable meat. VII. Godly mirth at meat is tollerable. Act. 2. 46. They did eate their meat together, with gladnesse and singlennesse of hearte,

The order of the causes

VIII. Table talke (according as occasion of talke is offered) must bee such as maie edifie. Such was Christes talke at the Pharisees table. Luke 14. from the 1. verse to the 16. verse. **IX.** See that after the banquet ended, the broken meat bee not lost, but reserved. Iohn 6. 12. *When they were satisfied, he said unto his Disciples, gather up the broken meate which remaineth, that nothing be lost.* **X.** At a feast leaue somewhat. Ruth. 2. 14. *She did eate and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single must I. with great care keepe their affections, and bodies in holinesse. Psalme 119. 9. *How shall a yong man purge his waies! by directing the same after thy word.* 1. Iohn 2. 13. *I write unto you, Fathers, because yee haue knowen him, that is from the beginning. I write unto you yong men, because ye haue overcome that wicked one.* verse 14. *I write unto babes, because yee haue knowen the Father.* Eccles. 12. 1. *Remember thy Creator, in the daies of thy youth, whiles the euill daies come not, nor the yeares approche, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often. 1. Cor. 9. 27. *I beat down my bodie, and bring it into subiection, least by anie meanes, after I haue preached to others, I my selfe should be reprooned.* III. They must take heed they burne not in lust: for. 1. Cor. 7. 9. *It is better to marrie then to burne.*

Chastitie in wedlocke, is when the holy and pure vse of wedlocke is obserued. Heb. 13. 4. *Mariage is honourable among all, and the bed undefiled: but whoremongers and adulterers God wil iudge.* To preserue puritie

of Saluation and Damnation.

ritie in wedlocke, the cautions are profitable.

I. Contractes must be in the Lord, and with the faithfull onelie. Malla. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israell, and in Ierusalem: for Iudah hath defiled the holinesse of the Lorde, which hee loued, and hath married the daughter of a straunge God.* 1. Cor. 7. 39. *If her husband be dead, she is at libertie to marry with whom she will, onely in the Lord*

2. Both parties must seperate theselues in the time of a womans disease, and at appointed feasts. Ezech. 18. 6. 1. Cor. 7. 5. *Defend not one another, except it bee with consent for a time, that ye may giue your selues to fasting and praier, and againe come together, that Sathe tempt you not for your incontinencie.* III. Wedlocke

must bee vsed rather to suppress, then to satisfie that corrupt concupiscence of the flesh, and especially enlarge the chuch of God. Rom. 13. 14. *Put on the Lord Iesus Christ, and take not care of the flesh, to satisfie the lusts thereof.* IIII. It must be vsed with praier and thanks giuing. 1. Tim. 4. 8, 4

Chap. 27.

Of the eight Commanndement.

THis Commaundement concerneth the preservation of our neighbours goods. The wordes are these. *Thou shalt not steale.*

The resolution.

Steale. To steale, is properlie to conuaieanie thing closelie from another. Gen 31. 20. *Yaacob stole*

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The order of the causes

away the heart of Laban the Aramite. In this place it signifieth generallie to wish, that which is another mans, to get it by fraud, and any waie to impair his wealth.

The Negative part.

Thou shalt neither be wanting to preserve, nor a meanes to hinder or hurt thy neighbours goods. In this place, these finnes are forbidden.

I. Inordinat liuing, whether it be in no set calling, or idelleie, wherein by neglecting their duties, such persons mispende their time, goods, and reuenues.

2. Theff. 2. 11. *We heare that there are some among you, which worke inordinatelie and walke not at all, but are busie bodies. Gene. 3. 19. In the sweat of thy brows shalt thou eat thy bread, till thou returne to the earth. 1. Tim 5. 8. If there be anie that prouideth not for his own, especia-
allie for them of his houshold, he denieth the faith, and is worse then an Infidell.*

II. Vniust dealing, the which is either in heart, or deed. Vniust dealing in hart is named couetousnesse. Mat. 15. 19. *Out of the heart come euill thoughts, murders, adulteries, fornications, thestes, &c. Couetousnes is idolatrie. Ephes. 3. 5. We know that no couetous person, which is an idolatour, shal enter into the kingdome of Christ and of God. Yea, it is the verie root of all euil. 1. Timothie 6. 9. The loue of moneye is the roote of all euill, which whilest some lusted after, they erred from the faith, and pearced themselves through with many sorrowes.*

Vniust dealing indeede, is in bargaining, or out
of

of Saluation and Damnation.

of bargaining. Vniust dealing in bargaining, hath manie braunches. 1. Theff. 4. 6. *Let no man oppresse or deceiue his neighbour in a bargaine, for God is the auenger of all such things.* I. To sell, or bargaine for that which is not saleable. Of this kinde, 1. Is the gift of the holie Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles handes, the holie Ghost was giuen, hee offered them money. 19. Saying, giue me also this power, that on whome soeuer I lay the hands, hee may receiue the holie Ghost .20. Then Peter sayde vnto him, thy money perishe with thee, because thou thinkest that the gift of God may be obtained with money.* 2. Church goods are not saleable: Therefore it is not to bee allowed, for men to sell or alienate them from the Church. Pro. 20. 25. *It is destruction for a man to deuour that which is sanctified, and after the vowes to enquire* Malach. 3. 8. *Church goods are the possession of the Lorde.* 3. Whatsoeuer is vnprofitable, either to the Church or Common-weale, must not be sold.

II. All coloured forgery and deceit in bargaining. Luke 19. 8. *Zacheus stood forth, and said vnto the Lord: Beholde Lorde, the halfe of my goods I giue to the poore: and if I haue taken ought from anie man by forged cauillation, I restore it forefolde.* This deceit is vsed, I. when men sell that, which is counterfait, for good: as copper for gold, and mingle anie waies bad with good, making shew onelie of the good. Amos. 8. 4, 5, 6. *Heare this, yee that swallowe vpp the poore: saying, When will the newe moneth bee gone, &c. that wee may sell the refuse of the wheate.* II. When
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The order of the causes

men falsifie measures and waighes. Deuto. 25. 13. Thou shalt not haue in thy bagge two maner of waighes, a great and a small. 14. But thou shalt haue a right and a iust waight: a perfect, and a iust measure shalt thou haue. Leuiticus 13. 35. Yee shall not doe vniustlie in iudgement, in line, in waight, or in measure. 36. Ye shall haue iust ballances, true waighes, a true Epha, and a true Hin. Amos 8. 4. Heare this, yee that say, when will the Sabbath be gone, that wee may sell corne, and make the Epha small, and the shekell great, and falsifie the waighes by deceit.

III. When the buyer concealeth the goodnes of the thing, or the seller the faults of it, and blindfoldeth the truth with counterfeit speeches. Mat. 7. 19. Whatsoeuer you would that men should doe vnto you, euen so doe to them: for this is the Law and the Prophets. Pro. 20. 14. It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.

IIII. When in buying and selling the people are oppressed. And this is, 1. When the iust price of things is raised. For in bargaining, it is not lawfull to purse one pennie, without the giuing of a peniworth. 2. Sale vpon a set daie, which is, when day is giuen, that the price may be the dearer. For what is this, I pray you, but to sell time, and to take more of our neighbour then right. 3. To ingrosse, which is to buy vp all of one commoditie into thine owne handes, that when no other hath anie of the same, thou maiest sell it at thine owne price. 4. To become bankrupt, that thou maiest be enriched by the dammages and goods of other men. 5. Not to restore

of Saluation and Damnation.

restore that, which was lent to one, pledged to him, or found by him. Ezech. 18.7. Neither hath oppressed any, but hath restored his pledge to the debtour: bee that hath spoyled none by violence, &c. 6. To delaie anie kinde of restitution, from one day to another. Prou. 3.28. Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maiest doe it then. Psalm. 37.21. The wicked man borroweth, and paieth not againe, but the righteous is mercifull, and lendeth. 7. To practise Vsurie. Psalm. 15.5. Which hath not put his money to vsurie. Ezodus. 22.25. If thou lendest meney to my people, to the poore man which dwelleth with thee, be it not to him as an vsurer, lay not vsurie vpon him.

Vsurie is a gaine exacted by couenant, aboue the principall, onely in lue, and recompence of the lending of it. Vsurie being considered as it is thus described, is quite contrarie to Gods word, and may verie fitlie be tearmed biting lucre. Exod. 22.14. If anie man hath borrowed anie thing of another, whatsoever is hurt, or dieth, if the owner of the thing be not present, let him be recompensed. If he bee present, recompence him not: if it be hired for a price, it is solde for the same price. Exod. 18.8. Hee hath not giuen to vsurie, neither hath taken encrease. 2. Cor. 8.13. Neither is it, that other men should bee eased, and you greened. 14. But vpon like condition at this time, your aboundance supplieth their lacke, that also their aboundance may be for your lacke: that there may be equalitie.

Last of all, when a man deteineth the labourers wages. Iam. 5.4. Beholde, the hire of the labourers which haue

The order of the causes

haue reaped your fieldes, which is of you kept backe by fraud) cryeth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hostes.

Vniust dealing out of bargaining, is likewise manifolde. I. To pronounce false sentence or iudgement for a rewarde, either proffered, or promised. *Isay. 1. 23. Thy Princes are rebellious, and companions of theeues, euerye one loueth giftes, and followeth after rewardes, they iudge not the fatherlesse, neither dooth the widowes cause come before them.* This is the Lawyers and Iudges sinne. II. To feed, or cloth stout and lustie rogues or beggers. *2. Thess. 3. 10. When we were with you, we enioyned you this, that if any would not labour, the same should not eat.*

What then, thinke you, must those lycensed roagues, and beggers by authoritie I meane al idle Moncks, and Abby lubbers haue? Socrates in the Tripartite historie, sayth plainely, that *that Monk which laboureth not with his handes, is no better then a theefe.* III. Gaming for money and gaine. For thou maiest not enritch thy selfe by impouerishing thy brother. This gaming is worse farre then vsury and in a short while will more enriche a man. IIII. To get money by vnlawfull artes: such are Magicke, Iudiciall Astrologic, Stage playes, and such like. *Ephes. 4. 28. Let him that hath stollen steale noe more, but rather let him labour, woorking with his owne handes the thing that is good, that he may giue unto him that hath neede. Deut. 18. 11. Ephe. 5. 3. 1. Thess. 5. 22. Abstaine from all apparance of euill.* V. To filche and pilfer the least pinne, or point from another. *Mark*

of Saluation and Damnation.

10.19. Thou shalt not steale, thou shalt not hurt any man.
Romans. 3. 8. And (as we are blamed, and as some
affirme that we say,) why doe we not euill, that good maye
come thereof? Whose dampnation is Iuste. VI. To
remooue auncient boundes. Pro. 22. 28. Thou shalt
not remoue the auncient boundes, which thy Father haue
made. Hose. 5. 8. The Princes of Iudah are like them
which remooue the boundes. VII. To steale other
mens seruants, or Children, to commit Sacrelege, or
robberie. 1. Tim. 1. 10. To Whoremongers, buggers,
and menstealers. Iosh. 7. 19. Achans theft. 1. Cor. 6,
Neither theeues, nor couetous persons, nor robbers, &c.
shall inherite the kingdome of God. For robberies,
these sortes of men especially are famous. Theeues,
by the Queenes high wayes, Pirates vpon the seas,
Souldiers not content with their pay, and whosoe-
uer they be, that by maine force take that, which is
none of their owne. Luk. 3. 14. The souldiers asked
him, saying, what shall we doe? he sayde, Doe violence
to no man, neither accuse any falsely, and be content with
your wages. VIII. To conspire with a theefe, whe-
ther by giuing aduice how he may compasse his
enterprise, or by concealing his fact, that he be not
punished Pro. 29. 24. He that is partaker with a theefe
bateth him selfe, and he that heareth cursing and dis-
couereth it not.

The punishment of theft, may at the discretion
of the Iudge be somtimes aggrauated, as he seeth
the qualitie of the offence to be. Therefore theeues
sometimes are punished with death.

Now if anie man object, thath the iudicall Law
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The order of the causes

of God, dooth onelie require the restitution thereof, toure-folde for suche an offence : I aunswere, that the ciuill magistrate , when hee seeth some one, or manie offences to increase, hee may by his authoritie increase the ciuill punishment due vnto that sinne. Nowe it is manifest , that the sinne of theft is farre more greuous in our Commonweale, then it was among the Iewes. For , first the inhabitants of this Common-weale , are generallie by manie degrees poorer then the Iewes were: Therefore to steale a thing, but of some small value, from one in this Countrie, doth more endammage him, then a thing of great value woulde haue doone the Iewes,

Againe, the people of this countrie are of a more stirring, and fierce disposition: the which maketh the cues to bee more outragious with their robberies, ioyning violence, and the disturbaunce of the publique tranquillitie of the Countrie : whereof more regard ought to bee had, then of one priuate mans life.

The affirmatiue part.

Thou shalt preserue and increase thy neighbours goods.
To this are required these that follow.

I. A certaine calling: wherein euerie man according to that gift which G O D hath giuen him, must bestow himselfe honestlie, to his owne, and neighbours good. 1. Corinth. 7.24. *Let euerie man wherein he was called, therein abide with God.* Ephes. 4. 28. 1. Pet. 4.10. *According as euerie man hath receiued*

of Saluation and Damnation.

ued a gift, so let him administer to another, that ye may be good dispensers of the manifold graces of God. Gal. 5. 13. In loue serue one another.

II. The true vse of riches, and all the goods a man hath: to which belong two vertues. Contentation and thriftinesse.

Contentation is a vertue, whereby a man is wel pleased with that estate, wherein he is placed. 1. Tim 6. 6. Godlinesse is great gaine, with a contented minde. 7. for wee brought nothing into the worlde, neither shall we carrie anie thing out of the worlde. But hauing food and raiment, let vs be content. Phil. 4. 11. I haue learned, in whatsoeuer estate I am, therewith to be content. ver. 12. I can be abased, & I can abound, euery where in al things I am instructed, both to be full, and to be hungrie, and to abound, and to haue want. Matth. 6. 11. Giue vs this day our daillie bread. Heb. 13. 5. Let your conuersation bee without couetousnes, & be content with the things which yee haue: for hee saith, I will not forsake thee, nor leaue thee.

Thriftinesse or frugalitie is a vertue, whereby a man carefullie keepeth his goods which hee hath gotten, and imployeth them to such vses, as are both necessarie and profitable, Prouerbes 5. 15. Drinke the water of thy Cesterne, and of the riuers out of the middest of thine owne Well. Verse 16. Let thy fountaines flowe foorth, and the Riuers of waters in the streetes. verse. 17. Let them be thine owne, yea, thine onelie, and not the strangers with thee. Prouerbes 21. 5. The thoughts of the diligent doe surely bring abundance, verse 17. Hee that loueth pastime, shall be a poore man, and

The order of the causes

and he that loueth wine and oyle, shall not be rich. Prou. 12.27. The deceitfull man roseth not that which hee hath taken in hunting: but the riches of the diligent are precious. Iohn. 6.12.

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psalme, 15.2. *Hee that walketh vprightlie, and worketh righteousnessse, hee that speaketh the truth in his heart. Gen. 23.15. Ephron sayd to Abraham, The Land is worth foure hundreth shekels of siluer, what is that betweene me and thee? burie therefore thy dead. verse 16. So Abraham bearkened to Ephron, and Abraham weighed to Ephron the siluer, which hee had named in the audience of the Hittites, euen foure hundreth shekels of currant mony among Marchants, &c.*

IV. Iust dealing. 1. Thess. 4.6. *Of this there are many kindes.*

I In buying and selling, in setting and hiring of Farmes, tenements, landes: in marchandize, and all manner of commodities, men must racken nothing but keepe a iust price. A iust price is then obserued, when as the thinges prized, and the price giuen for them, are made equal, as neere as may be. For the obseruation of this equalitie, these foure rules are to be considered: for by them all bargaines must be ordered. I. There must bee a proportion and equalitie in all contractes: the which will then be, when as the seller doth not value the thing, onely according to his own paines, and costs bestowed vpon it, but also seeth what profite it may be to the buyer, and in what need hee standeth of it. Leuit. 25

of Saluation and Damnation.

25. 14. When thou sellest ought to thy neighbour, or buyest ought at his handes, yee shall not oppresse one another: verse. 15. But according to the number of yerres after the Iubile, thou shalt buy of thy neighbour. Also according to the number of yerres of thy reuennues he shall sell vnto thee. verse 16. According to the number of yerres thou shalt increase the price thereof: and according to the fewnesse of yerres, thou shalt abate the price of it: for the number of frutes dooth hee sell vnto thee. II. They must bee squared according to the lawe of nature, the summe whereof Christ propoundeth in these wordes: Whatsoeuer yee woulds that men shoulde doe to you, doe the same vnto them. III. The bond of nature must bee kept, which bindeth him that receiueth a benefite, and maketh a lawfull gainc of another mans goods, that hee beeing once enriched, shall make a proportionable and naturall recompence, euen aboue the principall. IIII. Men must communicate and make vse of their goods, with that caueat which Paule giueth, 2. Corinth. 8. 13. Not so to bestowe them, as that others may be eased, and they griened: or contrariwise.

II. Men must make sale of such things, as are in their kinde substantiall, and profitable.

III. They must vse iust waights and measures. Deutro. 25. 13. Thou shalt not haue in thy bagge two manner of waights, a great, and a small: but thou shalt haue a right and iust waight, a perfect and iust measure shalt thou haue. Ezech. 45. 10. Yee shall haue iust balances, a true Ephab, and a true Bath. Micah. 6. 11.

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The order of the causes

Shall I Iustifie the wicked ballances, and the bagge of deceitfull weightes?

IV. He that hyreth any thing, must not onely pay the appointed hire, but make that which hee hyred, good, if ought but good come vnto it, by his default. Exodus. 22. 14, 15. *If a man borrowe any thing of his neighbour, and it be but hurt, hee shall surelye make it good, &c.*

V. The pledge or pawne ought to bee redeemed, and if it bee of importaunt necessitie, as that which preserueth the lyfe of our neighbour, it must be restored to him incontinently. Exo. 22. 26. *If thou take thy neighbours raiment to pledge, thou shalt restore it againe before the Sunne goe downe, for that is his couering onely.* Deut. 24. 6. *No man shall take the nether or upper Milstone to pledge: for this gage is his liuing.* Neither maye a man in a pledge be his owne caruer, but he must take such a one, as is offered, Deuteronomie. 24. 10. *When thou shalt aske againe of thy Neighbour any thing lent, thou shalt not goe into his house to fet his pledge. verse. 11. But thou shalt stande without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee. verse 12. Furthermore if it be a poore bodye, thou shalt not sleepe with his pledge. verse 13. But shalt restore him the pledge, &c*

VI. To become sueretic onelye for men that are honest, and very well knowne: and that warilye with muche deliberation. Prouerbs 11. 15. *He shall be sore vexed, that is suretye for a stranger. And he that hateth suretyeshippe is sure.* Prouerbes. 17. 18. *A*

man

of Saluation and Damnation.

man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour. Prouerbs. 22. 26. But if it bee so, that a man haue entangled himselfe by suretishippe, the best waye is to craue his creditors fauoure, by his owne humble sute, and the instant request of his friendes. Prouerbes 6. 1. *My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the straunger, verse 2. Thou art snared with the wordes of thy mouth, thou art euen snared with the wordes of thine owne mouth. 3. Doe this now, my Sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends. verse. 4. Giue no sleepe to thine eies, nor slumber to thine eie-liddes. ver. 5. Deliuer thy selfe, as a Doe from the hand of the hunter, & a bird from the hand of the fowler.*

VII. All iust couenants and promises, though they bee to our hinderaunce, must bee prfourmed. Psal. 15. 4. *Which sweareth to his hurt, and chaungeth not. Prouerbs 25. 14. A man that boasteth and keepeth not promise, is like cloudes and winde without raine. Iudges. 1. 24. The spies sawe a man come out of the Citie, and they saide vnto him, Shewe vs, wee praie thee, the waie into the Citie, and we will shew thee mercie. verse. 25. And when they had shewed him the way into the Citie, they smote the Citie with the edge of the Swoorde, but they let the man and all his householde departe.*

VIII. To lend that wee doe, freely. Luk. 6. 35. *Lend, looking for nothing againe, and your rewarde shall be great. And when we borrow we must be careful to*

The order of the causes

make restitution, even if neede be, with the sale of our owne goods. 2. King. 4. 1, 2, 3, 4, 5, 6, 7. *Here the wife of the sonnes of the Prophets selleth her oyle, which God sent by the hand of Elisha, to pay her creditour.*

IX. To restore that which is committed to our custodie, without delay. Matth. 21. 41. *He wil destroy those euill husbandmen, and let out his vineyardes to others, which shall deliuer him the frutes in their seasons.* Prou. 3. 28. But if such a thing be lost, not by our default, we are not vrged to repaie it. Exodus 22. 7. *If a man deliuer his neighbour money, or stufte to keepe, and it be stollen out of his house, if the theefe bee found, hee shall pay the double. ver. 8. If the theefe be not found, then the maister of the house shall bee brought before the Iudges, to sweare whether he haue put his hand to his neighbours goods or no.*

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot bee heard of: but if he be, he must restore it. Deuteron. 22. 1. *Thou shalt not see thy brothers Oxe, nor his sheepe goe astraie, and withdrawe thy selfe from them, but shalt bring them againe vnto thy brother. 2. If hee bee not neere vnto thee, or thou knowe him not, thou shalt bring it into thine house, and it shall remaine with thee, untill thy brother seeke after it, then shalt thou deliuer it to him againe. 3. So shalt thou doe with all lost things.*

XI. To get our owne, wee may, if wee cannot doe otherwise, sue our neighbour in law. But we must followe our suites in an holie manner, and with these circumstances. 1. In all sutes, wee must
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of Saluation and Damnation.

not doe anie thing, that may preiudice the profession of Christian Religion. Therefore all suiters in law, offende, when they trust more in man, then in God, and make their religion a iest to worldlings, partly by struiuing about things of small importance; and partly by not admitting anie condition of reconfiliation, 1. Corinthians. 6.1. *Dare anye of you, hauing businesse against another, bee iudged vnder the vniust, and not vnder the Saints ?* II. Law must be the last remedie, as a desperate medicine is the last remedie the Phisition vseth. We must assaie all meanes possible, before wee vse this, especiallie to a brother. 1. Corinthians 6.7. *There is vterlie a fault among you, because yee goe to lawe one with another: Why rather suffer yee not wronges? Why rather sustaine yee not harme?* III. In all suites of lawe, we must be mindfull of the law of charitie, and not so much indeuour to maintaine our owne right as to recall our brother, which erreth into the right way.

Chap. 28.

Concerning the ninth Commandement.

THe ninth commaundement belongeth to the preservation of our neighbours good name. The wordes are these.

Thou shalt not beare false witnesse against thy neighbour.

The exposition.

Thou shalt not beare. That is, answere when thou art asked before a iudge. Deutr. 19. 17. *Then both*

The order of the causes

the men which strine together, shal stand before the Lord, even before the Priestes and the Iudges which shall be in those daies. 18. And the Iudges shall make diligent inquisition, and if the witnesse be found false, and hath giuen false witnes against his brother.

Witnesse. By a figure, signifieth euery word whereby the credite and estimation of our neighbour, is either impaired or diminished.

The Negative part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Heere is forbidden.

I. Enuie, disdain of others, desire of a mans owne glorie. 1. Tim. 6. 4. *He is puffed up, and knoweth nothing, but doteeth about questions, and strife of words, whereof commeth enuie, strife, railings. 1. Peter. 2. 1. Wherefore, laying aside all maliciousnesse, and all guile, and dissimulation, and enuie, and all euill speaking. Math. 21. 15. But when the chiefe Priests and Scribes saw the marueiles that hee did, and the children crying in the temple, and saying, Hosanna the Sonne of David, they disdained.*

II. Euill suspicions. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldest brother heard when hee spake vnto the men, and Eliab was verie angrie with David, and saide, Why camest thou downe hither? and with whome hast thou left those fewe Sheepe in the VVildernesse? I knowe thy pride, and the malice of thine heart. Act. 28. 4. Nowe when the Barbarians saw the worme hang on his band, they said among themselves, this man surelie is a murthe-*

of Saluation and Damnation,

murtherer, whome though hee hath escaped the Sea, yet vengeance hath not suffered to liue. Here are condemned, hard censures and sinister iudgements against our neighbours. Math. 7. 1 Iudge not, that ye be not iudged. ver. 2. For with what iudgement ye iudge, ye shall be iudged: and with what measure ye meate, it shall be measured to you againe. These iudgements which Christ forbiddeth, are priuate and reprochefull or slanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse parte: or when a light offence is made hainous thorough euill will, without all desire either to amend or couet the same. Actes 2. 13. And others mocked, and said, they are full of new wine. 14. But Peter standing with the eleuen, lift up his voice, and said vnto them, Ye men of Iudab, and all ye that inhabit Ierusalem, be this knowne vnto you, and bearken vnto my wordes. 15. For these are not drunken, as ye suppose, since it is but the third houre of the day. 1. Sam. 1. 13. For Hannah spake in her heart, her lippes did moue onely, but her voice was not heard, therefore Eli thought shee had beene drunken. But wee must knowe that there are three kindes of Iudgements which are not forbidden by this commaundement of Christ. The first is, the ministerie of the Gospell, which iudgeth and reprocueth sinne. The Second is, the Iudgement of the Magistrate. The third is, the Iudgement of a freend admonishing vs: as when he saith, Abstaine from the company of such a man, for I knowe him to be a drunkard.

III. A relation of the bare wordes onely, and

The order of the causes

not of the sense & meaning of our neighbour. Mat. 26.59. Now the chiefe Priestes and the Elders, and all the whole Councell, sought false witnesse against Iesus, to put him to death. 60. But they found none, and though manie false witnesses came, yet found they none: but at the last came two false witnesses. 61. And saide, This man said, I can destroy the Temple of God, and builde it in three daies. Indeed, Christ said some such thing in wordes, as appeareth Iohn 2.19. Iesus answered and said vnto them, Destroy this Temple, and in three daies I will raise it up againe.

III. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfullie, to bewraie a mans cause by collusion. 1.King.chap.21.ver.12. They proclaimed a fast, and set Nabaoth among the chiefe of the people.ve. 13. And there came two wicked men, and saie before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying: Nabaoth did blaspheme God and the King: then they carried him away out of the Citie, and stoned him with stones that he died. Deutr.17 6. At the mouth of two or three witnesses shall hee that is worthie of death, die: but at the mouth of one witnesse hee shall not die.

V. Openlie to raise forged and hurtfull tales and reportes of our neighbour, or priuilie to deuise the same. Rom.1.29. Whisperers, 30. Backbiters, haters of God, proud, boasters, inuenters of euill things. Leuiticus 19.16. Thou shalt not walke about with tales among thy people, thou shalt not stand against the blood of thy neighbour: I am the Lorde. 1.Tim.5.13. And likewise

of Saluation and Damnation.

likewise also being idle, they learne to go about from house to house: yea, they are not onelie idle, but also praters and busie-bodies, speaking thinges which are not comelie. To spreade abroad flying tales, or to faine and adde anie thing vnto them. Prou. 26. 20. Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21. As a coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife. 22. The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the bellie. 2. Cor. 12. 20. For I feare least when I come, I shal not finde you such as I would, and that I shall bee found to you such as I would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord among you. To receiue or belecue those tales which we heare of others. Exod 23. 1. Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witnes. 1. Sa. 24. 10. And Dauid said to Saule, wherefore giuest thou an eare to mens wordes, that say: Behold, Dauid speaketh euil against thee?

VI. To accuse our neighbour, for that which is certaine and true, through hatred and with intent to hurt him. 1. Samuel. 22. 9. Then answered Doeg the Edomite (who was appointed ouer the seruants of Saule) and said, I sawe the Sonne of Ishai when hee came to Nob, to Abimilech the Sonne of Ahitub. verse 10. Who asked counsell of the Lorde for him, and gaue him victuals, and he also gaue him the Sword of Goliath the Philistine. Of this deed Dauid thus speaketh. Psal. 51. 1. Why boastest thou thy selfe in thy wickednes, O man of power? the louing kindnes of the Lord endureth dailie. verse 2. Thy

The order of the causes

tongue imagineth michiefe, and is like a sharpe rasor, that cutteth deceiptfullie. Verse. 3. Thou doost loue euill more then good, & lies more then to speak the truth. ver. 4. Thou louest all words that may destroy, O deceitfull tongue.

VII. To open or declare our neighbours secret to anie man, especiallie if he did it of infirmity. *Mat. 18. 15. Moreouer, if thy brother trespassse against thee, go and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. Prouerbs. 11. 13. Hee that goeth about as a slaunderer, discovereth a secrete: but he that is of a faithfull heart, concealeth a matter.*

VIII. All babling talke, and bitter words. *Ephes. Chap. 5. Verse. 3. But fornication, and all uncleannes, Let it not be once named amongst you. Verse. 4. Neither filthinesse, neither foolish talking, neither iesting, which are not comelie, but rather giuing of thanks. Iohn. 9. 34. They answered, and sayde vnto him, thou art altogether borne in sinnes, and doost thou teach vs? so they cast him out.*

IX Flattery, whereby we praise our neighbour aboue that, we know in him. *Prouerbes, 27. 6. The wounds of a louer are faithfull, but the kisses of an enemye are to be shunned. v. 14. He that praiseth his friend with a loud voice, rising early in the morning, it shal be counted to him as a curse. Actes. 12. 22. And the people gaue a shout, saying, the voice of God, and not of man. This is a grieuous sinne in the Ministers of the worde. 1. Thessalonians. Chap. 2. ver. 5. Neither did we euer use flattering wordes as ye knowe, nor colored couetousnesse,*
God

of Saluation and Damnation.

God is record. Iere. chap. 6. vers 13. For from the least of them, euen unto the greatest of them, euery one is giuen unto couerousnesse, and from the Prophet euen unto the Priest, they all deale falslie. ver. 14. They haue healed also the hurt of the daughter of my people with sweet words, saying. Peace, peace, when there is no peace. Rom. 16. 18. For they that are such, serue not the Lorde Iesus Christ, but their own bellies, and with faire speech and flattering, deceiue the hearts of the simple.

X. Foolish and ouer confident boasting. Pro. chap. 27. ver. 1. Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth. ver. 2. Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

The affirmatiue part.

Preserue the good name of thy neighbour. Eccle. 7. 3. A good name is better then a good ointment. Heere is commaunded.

I. A reioycing for the credit and good estimation of thy neighbour. Gal. 5. 22. But the fruit of the spirit is loue, ioy, peace, gentlenes. Rom. 1. 8. First I thanke my God through Iesus Christ, for you all, because your faith is published throughout the whole world.

II. Willinglie to acknowledge that goodnes we see in anie man whatsoeuer, and onely to speake of the same. Titus. 3. 2. That they speake euill of no man: that they bee no fighters, but soft, shewing all meeknes to all men. Moreouer, wee must with all desire, receiue and belecue reports of our neighbours good.

Acts

The order of the causes

Actes 16. 1. Then came he to Derbe and Lystra, and beholde, a certaine Disciple was there, named Timotheus, a womans Sonne which was a Iewesse, and beleued, but his father was a Grecian. **verse. 2.** Of whom the brethren which were at Lystra and Iconium, reported well. **ver. 3.** Therefore Paule would that he should goe forth with him, and tooke and circumcised him. Notwithstanding, this must so be perfourmed of vs, that in no wise we approoue and allowe of the vices and faultes of men. **2. Chron. 25. 2.** And he did uprightlie in the eies of the Lord, but not with a perfect heart. **And chap. 27. 2.** And he did uprightlie in the sight of the Lord, according to all that his father Uzziah did, saue that hee entred not into the temple of the Lord, and the people did yet corrupt their waies.

III. To interprete a doubtfull euill, to the better part. **1. Cor. 13. 5.** Loue thinketh not euill. **verse 7** It beleueneth all things, it hopeth all things. **Gene. 37. 31.** And they tooke Iosephs coate, and killed a kid of the goats and dipped the coate in the bloud. **Verse. 32.** So they sent that partie-coloured coat, and they brought it to their Father, and said, this haue we found, see now, whether it bee thy sonnes coat or no. **ver. 33.** Then he knew it, and saide, *It is my sonnes coate, a wicked beast hath deuoured him, Ioseph is surelie torne in peeces.*

III. Not to belecue an euill reporte, running abroad amongst the common people, by the whisperinges of tale-bearers, as it were, by the Conduit pipes. **Psal. 15. 3.** He that slaundereth not with his tong, nor doth euill to his neighbour, nor receiueth a false report against his neighbour. **Iere. 40. 14.** And they said vnto him,

of Saluation and Damnation.

him, Knowest thou not that Baalis the King of the Ammonites, had sent Ishmaell the sonne of Nerhaniah, to slay thee? but Gedaliah the sonne of Ahikam, beleened him not. ver. 16. But Gedaliah the sonne of Ahikam, said vnto Iohanan the sonne of Kareah. Thou shalt not doe this thing, for thou speakest falsely of Ishmael. But we ought also to be angry at such whisperings. Pro. 25. 23. As the north wind driueth away the raine, so doth an angrie countenance the flaundering tongue.

V. To keepe secret the offence of our neighbor, except it must of necessitie be reuealed. Pro. 10. 12. Hatred stirreth vp contentions, but loue conuereth all trespasses. Matt. 19. Then Ioseph her husband beeing a iust man, and not willing to make her a publicke example, was minded to put her away secretlie.

A man would suppose, that by this meanes, wee should be partakers of other mens sinnes. But we must know, that wee ought to conceale our neighbours imperfections, least hee should be prouoked to offence: yet in the meane season he must be admonished that he may amend. Gal. 6. 1. James 5. 19. Brethren, if any of you hath erred from the trueth, and some man hath conuerted him, verse 20. Let him knowe, that hee which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

But if the sinne which is concealed, cannot thereby be taken away, then must we in loue and charitie, declare the same to those, which may remooue and amend the same. Genesis 37. 2. When Ioseph was seauenteen yeare olde, hee kept Sheepe with his bretheren,
and

The order of the causes

and the child was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues: and Ioseph tolde vnto their Father their euil sayings. 1. Cor. 1. 11. For it hath bene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you. Mat. 18. 16. But if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses euery word may be confirmed.

VI. To get a good name and estimation amongst men, and to keepe the same, when we haue gotten it. Phillippians 4. 8. Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good reporte, if there bee anie vertue, if there bee anie praise, thinke on these things. A good name is gotten. 1. If we, seeking the kingdome of God before all things doo repent vs of all our sinnes, and with an earnest desire, imbrace and followe after righteousness. Prouerbes. 10. 7. The memoriall of the iust shall be blessed: but the name of the wicked shall rot. Marke 14. 9. Verilie I say vnto you, wheresoeuer this Gospell shall bee preached throughout the whole worlde, this also that she hath done, shall be spoken of in the remembrance of her. 2. We must haue a care both to iudge, and speake well of others. Mat. 7. 2. With what iudgement ye iudge, ye shall be iudged. Eccles. 7. 23. Giue not thine heart also to all the words that men speake, least thou do heare thy seruant cursing thee. ver. 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others. 3. We must abstaine from all kind of wickednes,

of Saluation and Damnation.

nes, for one only vice or sinne, doth obscure & darken a mans good name. Eccle. 10. 1. *Dead flies cause to stinke, and putrifie the ointment of the Apothecarie, so doth a little folly, him that is in estimation for Wisdome, and for glory.* 4. We must in all things earnestly seek for the glory of God onely, and not our own. Mat. 6. 5. *And when thou praieest, be not as the hipocrites, for they loue to stand and pray in the Sinagogues, and in the corners of the streets, because they would be seene of men, verily I say vnto you, they haue their rewarde.* ver. 6. *But when thou praieest, enter into thy chamber, and when thou hast shut the doore, pray vnto thy Father, which is in secrete, and thy Father which seeth in secrete, shall reward thee openly.*

But if when we seek the glory of God, honest & godly men do praise and testifie wel of vs, we must not dispise this their testimonie & commendation: and although they neither praise vs, nor testifie of vs at all, yet must we take in good part. 2. Cor. 1. 12. *For our reioycing is this, the testimonie of our conscience, that in simplicity and godly purenes, and not in fleshly wisdom, but by the grace of God, we haue had our conuersation in the world, and most of all to you wards.* And ch. p. 10. 13. *But we wil not reioice of things which are not wih in our measure, but according to measure of the line, wherof God hath distributed to vs a measure, to attaine even vnto you.* Psa. 16. 5. *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my Lot.* ver. 6. *The lires are fallen vnto me in pleasant places, yea, I haue a faire beritage.* 1. Cor. 1. 13. *He that reioyceth, let him reioyce in the Lord.*

Chap.

The order of the causes

Chap. 29.

Of the tenth Commaundement.

THe tenth Commaundement, concerneth concupiscences, committed against our neighbor. The wordes are these.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruauant, nor his maid, nor his oxe, nor his asse, nor any thing thy neighbour hath.

The resolution.

Couet. The cogitation or motion of the heart, is of three sorts. The first is, some glauncing or sodain thought, suggested to the minde by Satan, which sodainly vanissheth away, and is not receiued of the minde. This is no sinne. For it was in Christ, when he was tempted by the deuill. Matth. 1. 4. The second is, a more parmanent thought or motion, the vvhich, as it were, tickleth and inueigleth the minde with some inward ioy. The third is, a cogitation drawing from the will and affection, full assent to sinne. We are to vnderstand this commaundement of the second sort of motions onely, not of the first, or of the last, to which the five former commaundements doe belong.

Now then to couet, is to thinke inwardlie, and also to desire any thing, wherby our neighbor may be hindered, albeit there ensue no assent of the wil, to commit that euill. For the verie Philosophers condemne couetousnes of the very hart, and Cuih-
ans

of Saluation and Damnation.

ans disallow a purpose onely to doo euil, if it be enioyned with a manifest deliberation. As for the concupiscence in this place forbidden, we may wel think it is more close and secret, because S. Paule a doctor of the law, was altogether ignorant of it. Rom. 7. 7. *I had not knowne lust except the Lawe had said thou shalt not lust.* Again, if that concupiscence immediatly going before the consent, were not prohibited in this place, there must be a great confusio in the decalogue. For the seuenth commandement forbiddeth some kind of coueting of our neighbors wife.

House. The commandement is illustrated by an argument drawen from the distribution of the objects of concupiscence; whence it is apparant, that only euil concupiscence is condemned in this place. Col. 3. 5. For there is a good concupiscence or desire: as of meat, and drinke, and that of the spirit. Gal. 5. 17. *The spirite lusteth against the flesh.*

The negative parte.

Thou shalt not couet that which is thy neighbours. Heere are prohibited:

I. Concupiscence it selfe, namely originall corruption, is in as much as it is hurtful to our neighbor. Iames. 1. 14.

II. Each corrupt, and sudden cogitation & passion of the hart, springing out of that bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luke. 10. 27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth satans suggestion,
O if

The order of the causes

If after the first offer it be entertained and receiued in the closet of the hart.

III. The least cogitation, and motion, the which though it procure not consent, delighteth & tickleth the hart. Of this kinde are these foolish wishes: I would such an house were mine, suche a lyuing, such a thing, &c. And hitherto may wee referre all ynchaste dreames, arising from concupiscence.

The affirmatiue parte.

Conet that onely which is anauleable to thy neighbour. Heere are commended.

I. A pure hart towards our neighbour. 1. Tim. 1. 5. *The end of the Commaundement, is loue out of a pure hart, a good conscience, and faith vnfaigned.*

II. Holy cogitations and motions of the spirit. Paul praieeth. 1. Thes. 5. 23. *that the Thessalonians maye be holye, not onelye in bodye and soule, but also in spirite. Ephes. 4. 23.*

III. A conflict against the euil affections & lusts of the flesh. Rom. 7. 22. *I reioyce in the law of God, in regard of the inward man. v. 23. But I see an other law in my members, rebelling against the law of my minde, and making mee captiue to the lawe of sinne, which is in my members, vers. 24. Miserable man that I am, who shall delyuer me from this body of death. 2. Cor. 12. 7, 8, 9.*

Chap. 30.

Of the vse of the Lawe.

THe vse of the Lawe, in vnregenerat persons is threefolde,

The

of Saluation and Damnation.

The first is, to lay open sinne, and make it known. Rom. 3. 20. *By the works of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

The second vse is accedentarily, to effect & augment sinne by reason of the fleshe, the which causeth man to decline from that which is commaunded, and euer to encline to that which is prohibited Rom. 7. 8. *Sinne tooke occasion by the commaundement, and wrought in me al manner of concupiscence: for without the Law sinne is dead. verse. 9. For I once was alyue without the Law: but when the commaundement came sinne reuiued. ver. 10. But I dyed, and that commaundement, which was ordained vnto lyfe, was found to be vnto me vnto death.*

The third vse is, to denounce eternal damnation for the least obediēce, without offring any hope of pardō. This sentence the Lord pronounceth against offenders, and by it, partly by threatning, partly by terrifying, it reigneth and ruleth ouer man. Ro. 3. 19 *We know that whatsoeuer the law saith, it sayeth to them which are vnder the law, that euery mouth may be stopped, and all the world be culpable before God. Gal. 3. 10. As many as are of the workes of the lawe, are vnder the curse: for it is written. Cursed is euery one that continueth not in all that is written in the booke of the law to do the. 2 Co. 3. 7. If the ministratiō of death written with letters and engrauen in stones was glorious. ver. 8. How shall not the ministratiō of the spirit be more glorious? ver. 9. For if the ministratiō of condemnation were glorious, &c.*

The ende why sinne reigneth in man, is to vrge

The order of the causes

sinners to flie vnto Christ. Gala. 3.22. *The Scripture hath concluded all vnder sin, that the promise by the faith of Christ should be giuen to them that beleue. Verle 24. Wherefore, the Lawe was our Schoolemaister to Christ Heb. 12.18, 19, 20.*

The countenance of this power of the Lawe is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that hee shall no more be vnder the law, but vnder grace. 2. Sam. 12. 13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherfore Nathan said to Dauid, the Lord also hath forgiven thy sinne, & thou shalt not die. Rom. 6.14. Sinne shall not haue dominion ouer you, for ye are not vnder the Law, but vnder grace.*

If therefore thou desirest seriouſlie eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods lawe: then set before thine eyes the curse that is due vnto sin, that thus bewailing thy miserie, and despairing vnto thy owne power to attaine euerlasting happiness, thou maist renounce thy selfe, and be prouoked to seeke, and sue vnto Christ Iesus.

The vse of the Lawe in such as are regenerate is farre otherwise: for it guideth them to new obedience in the whole course of their life, which obedience may bee acceptable to God by Christ. Rom. 3. 31. *Do we therefore through faith make the law of none effect? God forbid: nay we rather establishe the law. Psal, 119.24. Thy testimonies are my delight, they are my counsellors. ver. 105. Thy word is a Lantern to my feete, and a light vnto my paths.*

Chap.

of Saluation and Damnation.

Chap. 31.

Of the Couenaunt of Grace.

Hitherto concerning the Couenant of workes, and of the Lawe, who followeth the couenant of Grace.

The couenant of Grace, is that, whereby God freely promising Christ, and his benefites, exacteth againe of man, that he would by faith receiue christ and repent him of his sinnes. Hose. 2. 18. *In that day will I make a couenant for them, &c. ver. 19. And I will marry thee to mee for euer: yea I will marry thee vnto me in righteousness, and iudgement, and in mercy, and in compassion. ver. 20. I will euer marrye thee vnto mee in faithfulness, and thou shalt knowe the Lord. Ezech. 36. 25. I will poure cleane water vpon you, and ye shalbe cleane yea from all your filthines, and from all your idols will I cleanse you. ver. 26. And I will giue you a new harte, and a new hart will I put within you. ver. 27. And cause you to walk in my statutes. Mal. 3. 1. The Lord whom ye seek shal speedily come to his Temple, euen the messenger of the couenant whome ye desire: behold, he shall come, saith the Lord of hostes.*

This couenant is also named a testament: for it hath partly the nature, and properties of a testamēt or will. First, it is confirmed by the testator. Heb. 9. 16. *When a Testament is, there must be the death of him that made the testament. v. 17. For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is alie.* Secondly, in this couenant, we do not offer much, and promise small to God,

The order of the causes

but in a maner do only receiue: euen as the last will and testament of a man, is not for the testators, but the heires commoditie.

The couenant albeit it be one in substance, yet it is distinguished into the old and new testament.

The olde Testament or couenant, is that, which in types and shadowes prefigured Christe to come, and to be exhibited.

The new testamēt declareth Christ alreedy come in the flesh, and is apparantly shewed in the Gospel.

The Gospell is that part of Gods worde, which conteineth a most worthy and welcome message: namelye that mankinde is fullye redeemed by the blood of Iesus Christ the onely begotten sonne of God, manifest in the flesh: so that now e for all such as repent & beleue in Christ Iesus, there is prepared a full remission for al their sinnes. together with saluation and lyfe euerlasting. Iohn. 3. 14. *As Moses lifted up the serpent in the wilderness, so must the sunne of man be lift up. x. 15. That who so beleueth in him, should not perish, but haue euerlasting lyfe. Act. 10. 43. To him also giue all the Prophets witnes, that through his name, all that beleue in him shall receiue remission of sinnes.*

The end and vse of the Gospell is. 1. To manifest that righteousness in Christ, wherby the whole law is fully satisfied, & Saluation attained. 2. It is the instrument, & as it were the conduit pipe, of the holy Ghost, to fashion and deriue faith into the soule; by which faith, they which beleue, do as with an hand apprehend Christes righteousness. Rom. 1. 16. *I am not ashamed of the Gospell of Christ, for it is the power of God*

of Saluation and Damnation.

God to saluation to as many as beleue: to the Iew first, & then to the Grecian. v. 17. For the iustice of God is reuealed by it from faith to faith. Iohn. 6. 63. It is the spirite which quickneth, the fleshe profiteth nothing, the wordes which I speake are spirite and lyfe.

The gospel preached, is in the flourishing estate of Christs church, that ordinary means to beget faith: But in the ruinous estate of the same, when as by apostacy, the foundations thereof are shaken, & the cleare light of the world is darkned, then this word read or repeated, yea the very sound thereof being but once heard, is by the assistance of Gods spirite, extraordinariely effectuell to them whom God wil haue called out of that great darknes, into his exceeding light. Rom. 10. 14. How shall they call on him, in whom they haue not beleued? And how shall they beleue in him, of whom they haue not heard? And how shall they hear without a preacher? Acts, 11. 19. And they which were scattred abroad, because of the affliction that arose about Stephen, walked throughout til they came to Phenice, & Cyprus, & Antiochia, preaching the word to no man but to the fewes onely. v. 20. Now some of them were men of Cyprus, & of Cyren, which when they were come into antiochia, spak vnto the Grecians, & preched the Lord Iesus. v. 21. And the hand of the Lord was with them, so that a great number beleued and turned vnto the Lord. Ioh. 4. 28. The woman then left her water pot, and went her way into the Citie, and saide to the men. v. 22. Come, see a man which hath told me althinges that euer I did: is not he the Christe? then they went out of the Cittie, and came vnto him. v. 39. Now many of the Samaritans beleued in him

The order of the causes

for the saying of the woman which testified, He hath told me all things that euer I did. ver. 4. and many more beleue-
ued, because of his owne word. ver. 42. And they said unto
the woman. Now we beleue not because of thy saying: for
we haue heard him our selues, and knowe that this is in-
deed the Chriſt the ſaviour of the world. Rom. 10. 18. I
demand, haue they not heard? no doubt their ſound went
out through all the earth, and their words into the ends of
the worlde. Thus we may ſee, how many of our fore-
fathers, and anceſtours in the mids of poperye ob-
tained eternall lyfe. Reuel. 12. 13. The dragon was
wroth with the woman, and went and made warre with
the remnant of her ſeed, which kept the commandments
of God, and haue the testimonye of Ieſus Chriſt. Sam. 11.
4. What ſaith the diuine Oracle? I haue reſerued to mee
ſeuē thousand men, which neuer bowed their knees to
Baal.

Chap. 32 Of the Sacrament.

THus much of the preaching of the word: now
followe the appendantes to the ſame: namelye
the Sacraments.

A ſacrament is that, wherby Chriſt & his ſauing
graces, are by certaine externall rites, ſignified, ex-
hibited, and ſealed to a Chriſtian man. Rom. 14. 11.
He receiued the ſigne of circumciſion, as the ſeale of the
righteouſnes of the faith which hee had, when he was un-
circumciſed. Gen. 17. 11. Ye ſhall circumciſe the foreskin
of your fleſhe, and it ſhalbe a ſigne of the covenant betwene
me and you.

We

of Saluation and Damnation.

We must not therefore surmise that there is any inherent force or efficacy of sanctifying, in the visible and external signe of the sacrament, as the bath waters haue to cure diseases: for the power of sanctification, is appropriat only to the holy Ghost: & Christ hath ordeined the signe, to signifie grace, not to conferre it.

In euery Sacrament, we must obserue the parts, and the mutuall relation that parts haue one to another.

The parts of a sacrament are, either the external signes, or the thing signified, that is the substance of the sacrament.

The externall signe, is either some prescript & sensible matter, or the externall action, in the vse of the same.

The things signified in the sacrament, are either Christ and his benefites, or the internall action that is about Christ.

The internall action, is the action either of God or of Faith.

The action of God, is his offering, applying, and sealing vp of Christ, and his benefites in the hearts of the faithfull.

The action of Faith, is the consideration, desire, apprehension, and receiuing of Christ in the sacrament.

The mutuall relation of the partes of a sacrament, is an agreeable vnion and respect, of external and internall, both things with things, and action with actions, according to Gods holye institution:
by

The order of the causes

by which it is made a Sacrament, because the signes incurring into the externall senses, do by a certain proportion moue a Christian mind to confider the things signified, and also to apply them, vnto their holy end.

This mutuall, and as I may say, sacramentall relation, is the cause of many figuratiue speeches, and metonymies which are vsed: as, when one thing in the sacrament is put for an other. As,

I. The signe is vsed for the thing signified. Exo. 12. 11. *Ye shall eat it (namely the Lambe) in haste, for it is the Lords passeouer* Ioh. 6. 51. *I am that lining bread which came down from heauen: if anye eate of this bread he shall lue for euer, and the bread which I will giue is my flesh, which I will giue for the lyfe of the world.* 1. Co. 5. 7. *Christ our passeouer is sacrificeed for vs.* 1. Cor. 10. 17. *We that are many, are one bread, and one bodye, because we are all partakers of one bread.*

II. The name of the thing signified, is giuen to the signe: as, *The bread is Christes bodye, the Cuppe is Christs blood.* 1. Cor. 11. 24. Math. 26. 28.

III. The effect of the thing signified is giuen to the signe, as circumcision is a couenant. Gen. 17. 10. Act. 7. 8. *The Cup is the new Testament in Christes blood.* Luk. 22. 16. *Baptisme is the washing of the new birth.*

IV. That which properly belongeth to the signe, is attributed to the thing signified. Deut. 10. 16. *Circumcise the fore skinne of your harts,* Iohn. 6. 35. *Unlesse ye eate the flesh of the Sonne of man, and drinke his blood, ye shall haue no lyfe in you,*

Hence

of Saluation and Damnation,

Hence it appeareth that there is smal, or no cause why the papists should so vrge transubstantiation, and the Lutherians consubstantiation as they do.

Cha. 33.

Of Baptisme.

THere are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our Fathers were vnder the cloude, and all passed through the Sea. verse. 2, And were all Baptised vnto Moyses in the cloude, and in the sea. v. 3. And did all eat the same spirituall meat. ver. 4. and dranke all the same spirituall drinke: (for they dranke of the spirituall Rocke that followed them, which Rocke was Christe.)* Tertull. 4. booke contra Marcion. August. de Symbo. ad Catechum. 4. book 6. Chap.

The first Sacrament is that, wherby Christians are initiated, and admitted to the Church of God: and this is baptised.

The Second Sacrament, wherby the Church is preserued and nourished, is the Lords Supper.

Baptisme is a Sacrament, by which such as are within the Couenaunt are washed with water in the Name of the Father, the Sonne, and the holy Ghoaste: that beeing thus ingrafted into Christe, they may haue perpetual fellowship with him. Mat 28. 19. *Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holye Ghooste.* Matth. 16. 16. *He that beleeueth, and is baptized, shall be saued:*
he

The order of the causes

he that beleueneth not, shall be condemned. 1. Cor. 1. 13. Is Christ denided? was Paul crucified for you? either were ye baptized in the name of Paul. vers. 14. I thanke God, I baptized none of you but Crispus, and Gaius. verse 15. Least any of you should say, I had baptized in myne owne name.

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are eyther of ryper yeares, or Infants.

Those of ryper yeares, are all such as adioyning themselves to the visible Church, doe both testifie their repentaunce of their sinnes, & hold the foundations of religion, taught in the same Church. Math. 3. 6. And they were baptized of him in Iorden, confessing their sinnes. Act. 8. 36. As they went they came to a water: then the Eunuch saide, See, heere is water, what hindereth mee to be baptized. verse. 37. Then Philip saide, if thou beleue with all thine hearte, thou maiest: hee saide, I beleue that Iesus Christ is the sonne of God. verse. 38. And they went downe into the water, both Philip, and the Eunuch, & he baptized him. Exod. 12. 48. If a straunger dwell with thee, and wil obserue the passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shall bee as one that is borne in the land: for none uncircumcised person, shall eate thereof.

Infants within the couenaunt, are such as haue one at the least of their parents faithfull. 1. Cor. 7. 14 The unbeleuing husband is sanctified by the wyf, and the unbeleuing wyfe is sanctified by the husbände,
else

of Saluation and Damnation.

else were your children uncleane, but nowe they are holy. Rom. 11. 16. If the first fruite be holie, so is the whole lump: and if the roote be holy, so are the branches. Gen. 17. 7. I will establishe my couenant betweene me and thee and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and thy seede after thee: verse. 13. Hee that is borne in thine house, and he that is bought with money, muste needes be circumcised: so my couenant shall be in your fleshe, for an euerlasting couenant. Acts. 16. 31. They said, Beleeue in the Lord Iesus, and thou shalt bee saued and thy whole household.

To be baptized into the name of the father. &c. after the receipt of the outward signe of washing, is to be made one of Gods familie, which is his Church, and to be partaker of the priuiledges thereof. Gen. 48. 16. The angell which hath deliuered mee from all euill, blesse the children, and let my name be named vpon them and the name of my Fathers, Abraham, and Isaac, that they may growe as fishe into multitude, in the middes of the earthe. Esay. 4. 1. In that day shall seuen women take holde of one man, saying, We will eat our owne bread, and we will weare our owne garmēts: onely let vs be called by thy name, and take away our reproche.

By this it is manifest, that in this washing of baptism there is sealed and propounded a marueilous solemne couenant and contract: first of God with the baptized, in that God the Father vouchsafed to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: second-

The order of the causes

secondly of the baptised with God, who promiseth to acknowledge, inuocate, and worship none other God, but the true *Iehouah*, which is the Father, Son and holy Ghost.

The externall and visible matter of Baptisme, is water: for the minister may not baptize with anye other liquor, but onely with naturall water.

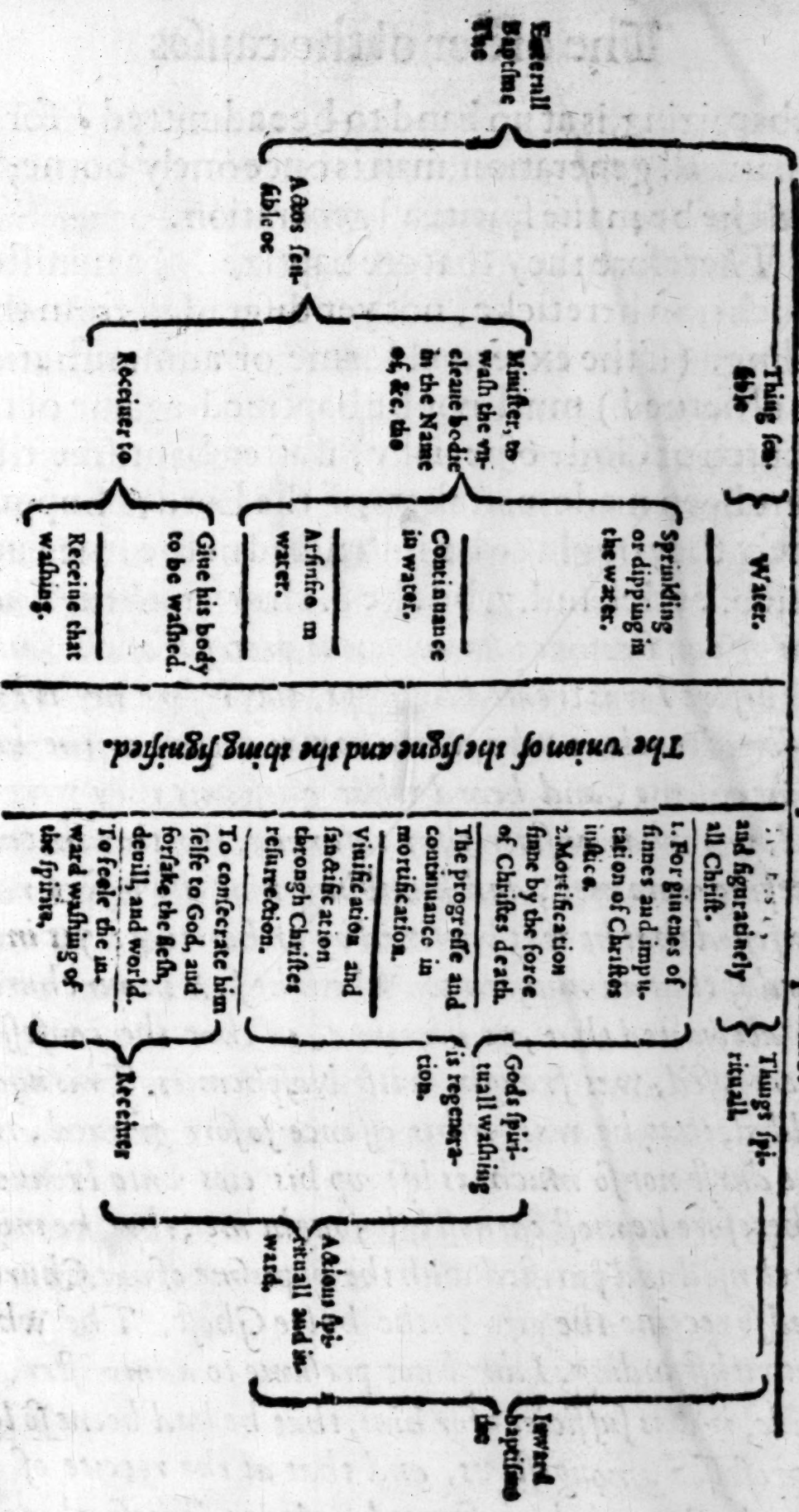
This was the iudgement of the primitiue church. For when as a certaine minister, for want of water, took sand, and baptized one with that, the party thus besanded was further baptized, the former beeing esteemed of none effect. Niceph. hist. 3. booke. 33. chap.

The externall forme of Baptisme, is the Ministers washing of the baptized, according to the pre-script rule of Gods worde. Rom. 10. 14.

The auncient custome of baptizing, was to dip and as it were, to diue, all the body of the baptized in the water, as may appeare in Paul. Rom. 6. and the Councils of Laodicea, & Neocæsarea: but, now especially in cold countries, the Church vseth onely to sprinkle the baptized, by reason of childrens weakenes: for very fewe of ripe yeeres, are now adies baptized. Wee neede not much to meruaile at this alteration, seeing Charity and Necessity may dispense with ceremonies, and mitigate in equitie the sharpnes of them.

The

The Sacramentall union of the partes of Baptisme.



The order of the causes

Rebaptizing, is at no hand to be admitted, for as in naturall generation, man is once onely borne; so must he be in the spirituall generation.

Therefore they that are baptized of a minister, which is an hereticke, not yet disgraced from that calling, (if the externall forme of administration be obserued) must not be baptized againe of the Church of God: especially, if after baptisme they haue been made partakers of the Lordes Supper: onely they ought to be instructed in the true faith. Euseb. eccles. hist. 7. booke 8. chapter sayth. *There was in our Prouince an auncient professor of the faith, yea before I was created Bishoppe, nay before my predecessor Heraclas: who, when he was present at the baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping vnto mee, and humbling himselfe before mee, confessed that he was baptized by an heretike: yet in regard of that administration which he saw in our church, he accounted that, no baptisme, in that the confession there used, was fraught with blasphemies. This also he added, that he was for his offence so sore grieved, that hee durst not so much as lift vp his eies vnto Heauen: wherefore he most earnestly besought me; that he might be clensed and purified with the baptisme of our Church, and so receiue the gift of the holye Ghost. The which notwithstanding, I durst not presume to administer, but saide, it was sufficient for him, that he had beene so long a professor amongst vs, and that at the receite of the Lordes Supper, he answered. Amen. These thinges I told him were of force enough to purge him. And therefore*

of Saluation and Damnation.

fore I aduised him, to rest himselfe in his former faith and conscience alreadie sufficientlie purified, especiallie in that he so long was pertaker with vs in the Sacraments. Augustine booke 3. Chapter 2. *contra Petilianis literas.*

The right vse of baptisme is this: When inwardlie in thine heart thou sensible feelest, that through the heat of concupiscence, thou art mooued to commit some sinne, then beginne to haue some holie meditation of that solemne vowe, which thou diddest make to God in Baptisme.

Againe, if through infirmitie, thou fallest once or often into some sinne, still haue recourse vnto Baptisme, that there thou maiest againe receiue courage to thy soule. For although Baptisme bee but once onelie administred, yet that once testifieth that all a mans sinnes past, present, and to come, are washed away. 1. Pet. 3. 20. Ephes. 5. 25, 26, 27. Therefore baptisme may be truelie termed the Sacrament of repentance, and as it were, o board to swimme vppon, when a man shall feare the shipwracke of the soule. Marke 1. 4. 1. Timothy 1. 19 Rom. 6. 4. 6.

Last of all, see thou neuer rest, till such time as thou haue a feling of that renuing power, signified in baptisme: namely, the power of Christes death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirite.

The order of the causes

Chap. 34.

Of the Lords Supper.

THe Lordes Supper is a Sacrament, wherewith in the signes of bread and wine, such as are engrafted into Christ, are in him dailie, in a spirituall manner, nourished to eternall life. 1. Cor. 11. 23, 24, 25. Rom. 6. 5.

¶ Such as will, in an holy sort, prepare themselves to celebrate the Lords Supper, must haue

First, a knowledge of mans fall, and of the promised restauration into the couenant by Christ. 1. Corinth. 11. 26. *So often as yee shall eat this bread, and drinke of this cup, ye shall shew the death of the Lord til he come.* verse 29. and discern his bodie.

Secondlie, true faith in Christ: for euery man receiueth so much, as he beleeueth he receiueth. Heb. 4. 2. *For vnto vs was the Gospell preached, as also vnto them: but the worde that they heard, profited not them, because it was not mined with faith in those that heard it.* Furthermore, true repentaunce of their sinnes. Esay. 66. 3. *He that killeth a bullocke, is as if hee slewe a man: Hee that sacrificeth a sheepe, as if he cut off a dogs necke: He that offereth an oblation, as if he offred swines bloud: Hee that remembreth incense, as if he blessed an Idole: yea, they haue chosen their owne waies, and their soule delighted in their abominations.* Psal. 26. 6. *I wash mine handes in innocencie, O Lorde, and so come before thine altar.*

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The Sacramentall relation, which is in the Lords Supper, is on this manner.

Things sensible.	<p>1. Bread.</p> <p>2. Wine.</p> <p>Take bread and wine in his handes.</p> <p>Consecrate the bread and wine by repeating the promise, and prayers made for that end.</p> <p>Break bread, and powre out wine.</p>	Things spiritual.
The sensible and externall actions of the Minister to	<p>Giue the bread and wine into the receivers hands.</p>	<p>1. The bodie } of Christ.</p> <p>2. The blood }</p> <p>To seale Christ, to beare the office of a Mediator.</p> <p>John 6.27.</p> <p>To send Christ to be a Mediatour, for which he was sealed from all eternitie.</p> <p>The execrable passion of Christ, and effusion of his blood.</p> <p>To offer Christ to all, even to the hypocrites, but to giue him only to the true Christians.</p> <p>To apprehend Christ by faith.</p> <p>To apply Christ vnto him, that the true vniou & Communion with Christ may be encreased.</p>
	<p>Take the bread, and cup in his hand.</p>	
	<p>Eate the bread, and drinke the wine, for the nourishment of his bodie.</p>	
	<p>Christian receiver, to</p>	
		<p>The spirituall and internall action of</p>
	God.	
	The christian receiver	

The relation of the partes of the Lords Supper.

This Table is to be referred to this marke ¶

The order of the causes

Thirdly, renewed faith and repentance, for daily and new sins committed vpon infirmitie : because euerie new sinne requireth a newe act, both of repentance and faith : and this renouation must be seene, by our reconciliation of our selues to our neighbour, for iniuries and wrongs. Matth. 5. 23. *If thou bring thy gift to the Alter, and there remembrest that thy brother hath ought against thee, ver. 24. Leauethy gift before the Altar, and goe, first bee reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these thinges, abstaine not from the Lordes Table, by reason of thy manie infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious haart, know this: that then thou art wel disposed to the Lords table when thou art liuelie touched with a sense of thy crooked disposition. Luke 4. 18. *The Spirite of the Lord is vppon me, because he hath annointed mee, that I should preach the Gospell to the poore : hee hath sent mee, that I should heale the broken hearted, that I should preache deliuerance to the Captiues, and recovering of sight to the blinde, that I should set at libertie them that are bruised.* Matthew 15. 24. *Hee answered, and said, I am not sent, but to the lost sheepe of the house of Israell.* The Lordes Supper, is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie, and heale their hearts in it, as to bring pure and sound hearts vnto it,

If thou feele in thy selfe, some great defect and want of faith, praie vnto God earnestlie, that he

of Saluation and Damnation.

he will vouchsafe to encrease it . Marke 9.24. *The father of the childe crying with teares, said: Lorde, I beleue, helpe my vnbeliefe.*

If thou canst not doe this thy selfe, vse the ayde of the faithfull, which may by their faith carrie thee as men did the sicke of the palsie vpon their shoulders, and laid him before Christ. Mark. 2. 3.

If thou come not furnished on this manner to the Lords Table, thou shalt be adiudged guiltie of the bodie & bloud of Christ: as he is guiltie of high treason, who doth counterfait or clippe the Princes coyne. 1. Cor. 11. 27. *Hee that eateth this bread, and drinketh this cuppe unworthilie, shall be guiltie of the bodie and bloud of Christ.*

Chap. 35.

Of the degrees of executing Gods decree of Election.

VEhaue hitherto declared the outvvarde means, wherby gods decree is executed. Now followe the degrees of executing the same.

The degrees are in number two. The loue of God, and the declaration of his loue. Ephes. 1. 6. *To the praise of the glorie of his grace, wherewith hee hath made vs accepted in his bloud. verse 9. And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he hath purposed in him.*

Gods loue is that, whereby God dooth freelie loue all such as are chosen in Christ Iesus, though in themselves altogether corrupt. 1. Iohn. 4. 19. *We*

The order of the causes

loue him, because hee loued vs first. Rom. 5. 8. God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs. verse 10. For if when wee were enemies, wee were reconciled to God by the death of his Sonne: much more we, being reconciled, shall be saved by his life.

The declaration of Gods loue is two-folde. The first, towards infants elected to saluation: the second, towards men of riper yeares.

The declaration of Gods loue towards infants, is on this manner.

Infants already elected, albeit they, in the womb of their mother before they were borne, or presently after, depart this life: they I say, beeing after a secret and vnspeakeable manner by Gods Spirite engrafted into Christ, obtaine eternall saluation. 1. Cor. 12. 13. By one Spirite wee are all baptized into one bodie, whether Jewes, or Grecians, or bonde or free, and haue beene all made to drinke into one Spirit. Luke 1. 35. The Angell answered, and said vnto her, the holie Ghost shall come vpon thee, and the power of the most High shall ouer-shadowe thee: therefore also that holie thing, which shall be borne of thee, shalbe called the sonne of God. 41. And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprunge in her bellie: And Elizabeth was filled with the holie Ghost. verse 64. And his mouth was opened immediatelie, and his tongue loosed, & he spake and praised God. ver. 80. And the child grew, and waxed strong in spirit. Ier. 1. 5. Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.

The

of Saluation and Damnation.

The declaration of Gods loue, in those of years of discretion, hath especially foure degrees, Rom. 8. 30. 1. Cor. 1. 30.

Chap. 36.

Concerning the first degree of the declaration of Gods loue.

HHe first degree, is an effectuall calling, whereby, a sinner beeing seuered from the world, is entertained into Gods familie. Ephess. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere. 19. Nowe therefore yee are no more straungers and forreners, but Citizens with the Saints, and of the household of God.*

Of this, there be three partes. The first is *Electi- on*, which is a separation of a sinner, from the cursed estate of all mankind. Iohn. 15. 19. *¶ If yee were of the worlde, the worlde woulde loue his owne: but because yee are not of the worlde, but I haue chosen you out of the world, therefore the world hateth you.*

The second is, the donation or free gift of the father, whereby hee bestoweth the sinfull man vpon Christ, & Christ againe vpon the sinfull man. Rom. 8. 32. *He spared not his owne Sonne, but gaue him for vs. Esay. 6. 9. Vnto vs a child is borne, and vnto vs a Son is giuen. Iohn 17. 2. Thou hast giuen him power vpon all flesh, that he should giue eternall life to al them whom thou hast giuen him. v. 6. I haue declared thy name to the men which thou gauest mee out of the world: thine they were, and thou gauest them me, and they kept thy word. ver. 7.*

The order of the causes

Now they know that all things, whatsoever thou hast giuen me are of thee. Iohn 10.29. My Father, which gaue them mee, is greater then all, and none is like to take them out of my fathers hands.

The third, is an vnion or coniuction, which is the engrafting of such, as are to bee saued, into Christ, and their growing vp to geather with him: so that after a peculiar manner, Christ is made the head, and euerie repentant sinner, a member of his mysticall bodie. Iohn 17.20. *I praie not for these alone, but for them also which shall beleue in mee, thorough their word. ver. 21. That they all may bee one, as thou O Father, art in me, and I in thee: euen that they may be also one in vs. Ephes. 5. 30. Wee are members of his bodie, of his flesh, and of his bones. Iohn. 15. 1. I am that true vine, and my Father is the husband man. 2. Euerie braunch that beareth not fruit in me, hee taketh a waie: and euerie one that beareth fruite, hee purgeth it, that it may bring forth more fruit. Ephes. 2. 20. Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe. 21. In whome all the building coupled together, groweth vnto an holy temple in the Lorde. 22. In whome ye are also built together, to be the habitation of God by the Spirit.*

This, albeit it bee a most neere and reall vnion, yet we must not thinke, that it, by touching, mixture, or as it were, by souldering of one soule with another, neither by a bare agreement of the soules among themselues: but by the communion and operation of the same spirite, which being by nature infinite, is of sufficient abilitie to conioyne those things

of Saluation and Damnation.

things together, which are of theſelues far diſtante from ech other: the like we ſee in the ſoule of man, which conioyneth the head with the foot. Ephes. 2. 22. 2. Pet. 1. 4. *Whereby moſt great and precious promiſes are giuen vnto vs, that by them ye ſhould bee pertakers of the godlie nature, in that ye flee the corruption which is in the worlde through luſt.* Phil. 2. 1. *If there be anie conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, &c.*

God executeth this effectuall calling, by certaine meanes.

The firſt, is the ſauing hering of the word of God, ^a which is, when the ſaid worde outwardlie is preached, to ſuch an one as is both dead in his ſins, and doth not ſo much as dream of his ſaluation. ^b And 1. of all, the Law, ſhewing a man his ſinne, and the puniſhment thereof, which is eternall death: afterward the Goſpell, ſhewing ſaluation by Chriſt Ieſus, to ſuch as belecue. ^c And inwardlie the eies of the minde are enlightened, ^d the hart and eares opened that he may ſee, hear, and vnderſtand the preaching of the woorde of God. ^e Ezech. 16. 6. *When I paſſed by thee, I ſawe thee polluted in thine owne bloude, and I ſaid vnto thee, When thou waſt in thy bloud, thou ſhalt liue:* Eſay. 55. 1. *Ho, euerie one that thirſteth, come ye to the waters, and ye that haue no ſiluer, come buy and eate: come I ſaye, and buye wine and milke without ſiluer, and without money.* Iohn 1. 12. *As many as receiued him, to them he gaue this priuiledge, that they ſhould become the ſonnes of God: namelie, to them which beleued in his name.* ^b Rom. 7. 7. *I knew not ſinne, but by the Law*

of Saluation and Damnation.

Law, for I had not known lust, except the Law had said thou shalt not lust. ^c 1.Iohn.2.27. But the annointing, which ye receiued of him, dwelleth in you: and yee neede not that any man teach you: but as the same annointing teacheth you of all thinges, and it is true, and is not lying, and, as it taught you, yee shall abide in him. ^d Acts 16. 14. A certaine woman named Lydia, a seller of purple, of the Citie of the Thyatirians, a worshipper of God, heard vs, whose heart God opened, that she attended to the things that Paule spake. Psal. 40. 6. Thou art not delighted with sacrifice and burnt offerings, but mine eares hast thou opened. Ioh. 6. 44. No man can come vnto me, except the father which hath sent me, drawe him: and I will raise him up at the last day. Esay. 54. 6. The Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a young wife, when thou wast refused, saith the Lord.

The secōd is the mollifying of the hart, the which must bruised in peeces, that it may bee fitt to receiue Gods sauing grace offered vnto it. Eze. 11. 9. I will giue them one heart, and I wil put a new spirit within their bowels, and I will take the stonie heart out of their bodies, and will giue them a heart of flesh.

There are for the bruising of this stonie heart, foure principall hammers. 1. The knowledge of the law of God. 2. The knowledge of sin, both original, and actual, and what punishment is due vnto them. 3. Corruption, or pricking of the heart, namely, a sence and feeling of the wrath of God for the same finnes. 4. An holy desperation of a mans own power, in the obtaining of eternall life. Acts 2. 37. When they heard these thinges, they were pricked in heart, and said

The order of the causes

saide unto Peter, and the rest of the Apostles, Men, and brethren, what shal we do? ver. 38. Peter said unto them, Repent, and bee baptized euerie one of you, in the name of Iesus into the remission of sinnes, and yee shall receiue the gift of the holie Ghost. Luke. 15. 17. Then he came to himselfe, and said, How many hired seruants at my Fathers haue bread enough, and die for hunger? ver. 18. I will rise and goe to my Father, and saie unto him, Father, I haue sinned against heauen, and before thee, verse 19. And am no more worthie to be called thy sonne: make me as one of thy hired seruants, &c. Math, 15. 24. He answered, and said, I am not sent but to the lost sheepe of Israell.

The third is faith, which is a miraculous and supernatural facultie of the hart, apprehending Christ Iesus, beeing applied by the operation of the holy Ghost, and receiuing him to it selfe. Iohn. 1. 12. 6. 35. Iesus saide unto them, I am the bread of life, hee that commeth vnto me, shall neuer hunger, and hee that beleeueth in me shall neuer thirst. Rom. 9. 30. What shall we say then? The Gentiles which followed not righteousness, haue attained vnto righteousness, euen the righteousness which is of faith.

Christ is receiued, when euerie seuerall person doth particularlie applie vnto himselfe, Christ with his merites, by an outward perswasion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghost, concerning the mercie of GOD in Christ Iesus. 1. Corinth. 2. 12. Wee haue receiued not the spirit of the world, but the Spirit which is of God, that wee might know the thinges that are giuen to vs of God. Ezech. 12. 10. I will powre the
Spirit

The order of the causes

Spirite of grace, upon the house of David, and upon the inhabitants of Ierusalem: and they shall looke unto mee, whome they haue wounded. Rom. 9. 16. (His Spirite beareth witnesse to our Spirite, that wee are the Sonnes of God. Ephe. 1. 13. In whom also ye haue trust, after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holie spirite of promise. 2. Cor. 1. 22.

In the worke of faith, there are 4. degrees, or motions of the heart, linked and vnited together, and are worthie the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of Gods Spirite. Esay. 53. 11. *By his knowledge, shall my righteous seruant iustifie many. Iohn. 17. 3. This is a life eternall, that they knowe thee to be the onely very God, and whom thou hast sent Iesus Christ.*

To this, in such as are truelie humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggerie.

And after the foresaide knowledge in all such as are enlightened, commeth a generall faith, whereby they subscribe to the truth of the Gospell. Heb. 4. 2. *Unto vs was the Gospell preached, as also unto them, but the worde that they heard, profited not them, because it was not mixed with faith in those that hard it. 1. Tim. 1. 19. Hauing faith and a good conscience, which some haue put away, & as concerning the faith, haue made shipwracke. 1. Tim. 2. 4. Who will that all men should be saued, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect,

of Saluation and Damnation.

is called in Greeke *ωληροφορια τῆς συνεσεως* that is, the full assurance of vnderstanding. Col. 2. 2. *That their hearts might be comforted, and they knit together in loue and in all riches, of the full assurance of vnderstanding, to know the mystere of God, euen the Father, and of Christ.* Rom. 14. 14. *I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luke 1. 1. *For asmuch as many haue taken in hand to set forth the story of those things, whereof we are fully perswaded.* 1. Thess. 1. 5. *Our Gospell was vnto you, not in word onely, but also in power, and in the holie Ghost, and in much assurance.*

The second is hope of pardon, whereby a sinner, albeit he yet feeleth not that his finnes are certainly pardoned, yet he beleeueth that they are pardonable, Luk. 15. 18. *I will go vnto my Father, and say, father I haue sinned against heauen and against thee, and am no more worthie to bee called thy Sonne, make mee as one of thine hired seruants.*

The third, is an hungring and thirsting after that grace, which is offered to him in Christ Iesus, as a man hungrcth and thirsteth after meate and drink. Iohn. 6. 35. and 7. 37. Reuel. 21. 6. *And he saide vnto me, It is done, I am α and ω, the beginning and the end. I will giue to him that is a thirst, of the well of the water of life freelie.* Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shal be satisfied.*

The fourth, is the approaching to the throne of Grace, that there flying from the terrour of the Lawe, he may take hold of Christ, and finde fauour with God. Hebr. 4. 16. *Let vs therefore goe boldly to the*

The order of the causes

the throne of grace, that he may receiue mercie, and find grace to helpe in time of need.

This approaching hath two parts . The first, is an humble confession of sinnes before God particularlie, if they be knowen sinnes, and generallie, if vnknown: this done, the Lord forth with remitteth all our sinnes. *Psa. 32.5. I thought, I will confesse against my selfe, my wickednes vnto the Lord, and thou forgavest the punishment of my sinne. Selah. 2. Sam. 12.13. Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, the Lord hath taken awaye thy sinne, thou shalt not die. Luke. 15.19.*

The second, is the crauing pardon of some sins, with vnspeakeable sighes, and in perseuerance. *Luk 15.21. Acts. 8.22. Repent of this weaknes, & pray God that if it be possible, the thought of thine heart may be forgiven thee. Rom. 8.26. The Spirite helpeth not infirmities: for wee know not what to pray as we ought: but the Spirit it selfe maketh request for us, with sighes which can not be expressed.*

The fift arising of the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby euerie faithful man doth particularly apply vnto himselfe, those promises which are made in the Gospel. *Mat. 9.2. They brought vnto him a man sicke of the palsie: and when Iesus sawe their faith, he said vnto the sicke of the palsie, Sonne, bee of good comfort, thy sinnes are forgiven thee. Matt. 15.28. O woman, great is thy faith, be it vnto thee as thou desirest.*

This perswasion, is, and ought to be in euery one euen before he haue any experience of Gods mercies,

of Saluation and Damnation.

cies. Mat. 15. 23. *A Woman, a Cananite came out of the same coastes, and cried, saying vnto him, haue mercie on me, O Lord the Sonne of David: my daughter is miserably vexed with a diuel, &c.* 23, 24, 25, 26, 27. Iohn. 20. 29. *Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they which haue not seene, and haue beleued.* Hebr. 11. 1. *Faith is the grounde of things hoped for, and the euidence of things which are not seene.* In philosophie, we first see a thing true by experience, and afterward giue our assent vnto it: as in Naturall philosophie, I am perswaded that such a water is hot, because when I put mine hand into it, I perceiue by experience an hot qualitie.

But in the practise of faith, it is quite contrarie: For first, we must consent to the worde of God, resisting all doubt and diffidence, and afterward will an experience, & feeling of comfort follow, 2. Chro 20. 20. *Put your trust in the Lord your God, and ye shall be assured: beleue his Prophets, and ye shal prosper.* They therefore do very il, who are stil in a doubt of their saluation, because as yet they feele not in theselues, especiall motions of Gods spirite.

Thus much concerning the way which God vseth in begetting of faith. There are beside this, 2. notable degrees of faith. The one is the lowest, and as I may speake, the positiue degree: the other is the highest or superlatiue.

The lowest degree of faith, is called *ὀλιγοπιστία*, a litle or weake faith, like a grain of mustard seed, or smoking flaxe, which can neither giue out heat nor flame, but onelie smoake. Math. 8. 25. *His Disciples awaked*

The order of the causes

awaked him, saying: *Saue maister, we perish.* 26. And he said unto them, *Why are ye fearefull, O ye of little faith.* Mathewe 7.20. *If ye haue faith as much as a graine of mustarde seed, ye shall say unto this mountaine, moue, and it shall remoue.* Esay 42.3. *The smoking flaxe shall he not quench.*

Faith is then said to be weake and feeble, when as, of those fiue degrees aboue mentioned, either the first, which is knowledge, or the fift, which is application of the promises, is very feeble, the rest remaining strong. Romains 14.2. *One beleeueth that hee maie eat all thinges, and another which is weake, eateth hearbes.* ver. 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apostles although they beleeued, that Christ was that Sonne of the liuing God: yet they were ignorant of his death, and of his resurrection. Mat. 16.16. Ioh 6.66. Mat. 17.22. Luke. 9.49. *They vnderstood not that woorde: for it was hidde from them, so that they could not perceine it.* Actes 1.6. *They asked him, saying, Lorde, wilt thou restore at this time the kingdome of Israell?*

For the better knowledge of this kind of faith, we must obserue these two rules.

I A serious desire to beleue, and an endeouour to obtaine Gods fauour, is the head of faith. Math. 5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.* Reuel. 21.6. *I will giue to him that is a thirst, of the well of the water of life free-ly.* Psal. 1.45.19. *He wil fulfil the desire of them that fear him:*

of Saluation and Damnation.

him: he also will heare their crie, and will saue them. For in such as begin to be renued, the wil lieth not idle, but being moued by the holy Ghost, striueth with doubtfulnes, and distrust, and endeuoureth to giue her assent to the sweet promises made in the Gospell, and in the sence of her weaknes, desireth assistance from aboue.

II. God doth not despise the least sparke of faith, if so be, it, by little and little doo encrease, and men vse the meanes to encrease the same. Luke. 17. 5. The Apostles saide vnto the Lorde, encrease our faith. verse 6 And the Lorde said, if ye had faith as much as a graine of mustard seede, and should say vnto this Mulberie tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you. Man must therefore stirre vp his faith, by meditation of Gods worde, serious praiers, and other exercices belonging vnto faith.

The highest degree of faith, is *ᾠσις*, a full assurance, which is not onely certaine and true, but also a full perswasion of the heart, whereby a Christian maketh full and resolute account that God loueth him, and that hee will giue to him by name, Christ, and all his graces pertaining to eternall life. Romans. 4. 20. Neither did he doubt of the promise of God through unbeleefe, but was strengthened in the faith, and gaue glorie to God. verse. 21. Being fully assured that he, which had promised, was able also to doe it. Rom. 8. 38. I am perswaded, that neither life, nor death, &c. can separate vs from the loue of G O D which is in Christ Iesus. Psal. 23. 6. Doubtles, kindnes and mercie shall follow mee all the daies of my life. 1. Sam. 17. 36. Thy seruants slew

The order of the causes

both the Lion and the beare: therefore this uncircumcised Philistine shalbe as one of them, seeing hee hath railed on the hoste of the living God. Man commeth to his degree, after the sence, obseruation, and long experience of Gods fauour and loue.

Chap. 37.

Concerning the second degree of the declaration of Gods loue.

THe second degree, is Iustification, whereby such as beleue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor 5. 21. He hath made him to be sinne for vs, which knew no sin: that we should be made the righteousness of God in him. 1. Cor. 1. 30. Rom. 5. 19. As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ. ver. 17.) shall many also be made righteous.

Iustification hath two parts: remission of sinnes, and imputation of Christs righteousness.

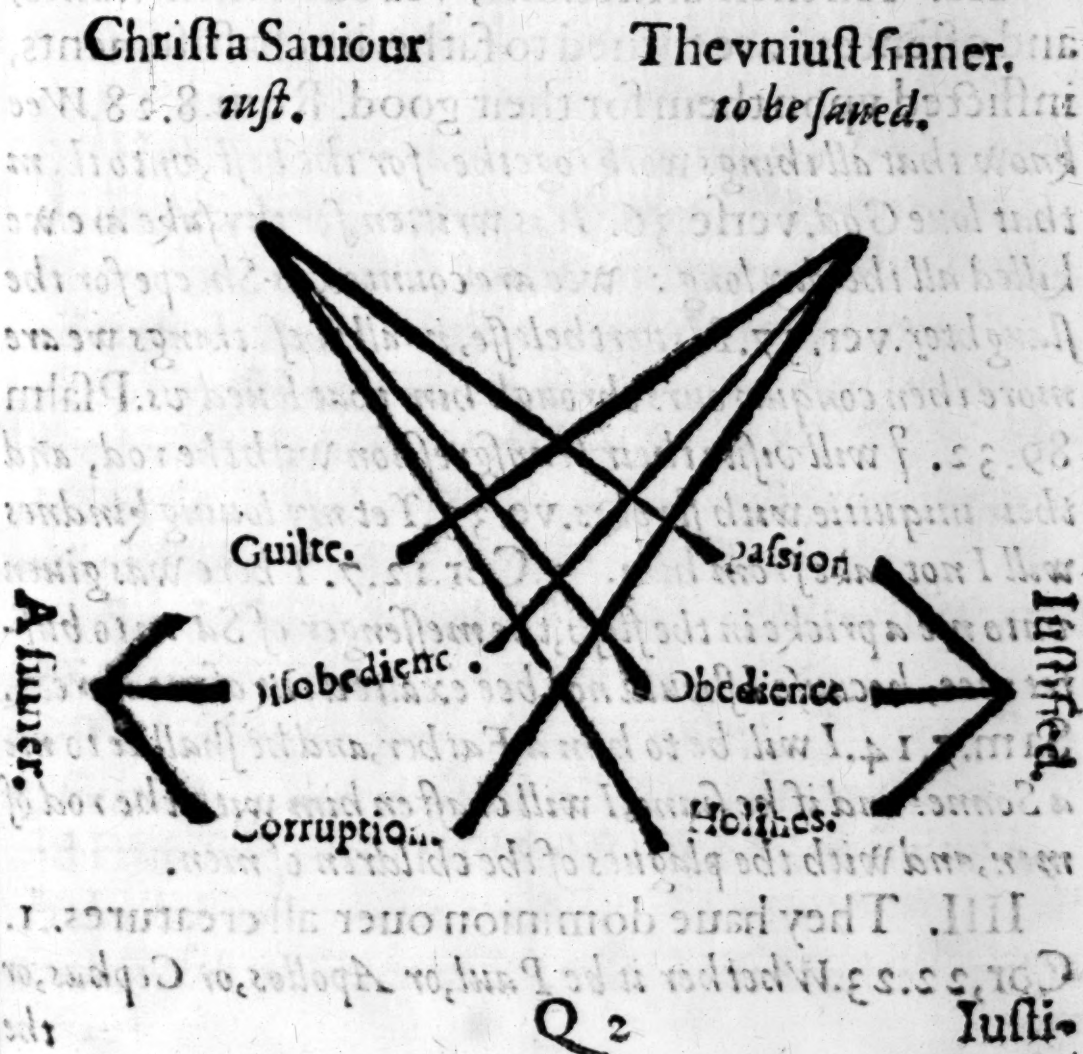
Remission of sinnes, is that part of Iustification, whereby he that beleeueth, is freed from the guilt and punishment of sinne, by the merits of the passion of Christ. Col. 1. 21, 22. You hath he now reconciled in the bodie of his flesh through death, to make you holie, and unblameable, and without fault in his sight. 1. Pet. 2. 24. Who, in his own flesh, bare our sinnes in his body, on the tree, that we being deliuered from sin, should liue in righteousness, by whose stripes yee were healed.

Imputation of righteousness is the other part of Iustification, whereby such as beleue, hauing the guilt of their sins couered, are accounted iust in the sight

of Salvation and Damnation.

fight of God, through Christs righteousness. 2. Cor. 5. 21. Psal. 32. 1. Blessed is he whose wickednes is forgiven and whose sin is covered. Rom. 4. the whole chap. Phil. 3. 9. I have counted all things losse, and doe indge them to be damage, that I might win Christ, and might be found in him, that is, not having mine owne righteousness, which is by the law, but that which is through the faith of christ, even the righteousness which is of God through faith.

The forme of Iustification is as it were a kind of translation of the belecuers sins vnto Christ, and againe, Christs righteousness vnto the belecuer, by meanes of Gods diuine imputation. As is apparant in this picture following.



The order of the causes

Justification hath annexed vnto it adoption, wherby al such as are predestinated to be adopted, receiue power, to be actually accounted the sonnes of God by Christ. Ephe. 1.5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed manie notable priuiledges vpon his children. I. They are the Lordes heires apparant. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17. Reuel. 16. *And made vs kings and priests, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to fatherlie chastisements, inflicted vpon them for their good. Rom. 8. 28. *Wee know that all things work together for the best, vnto them that loue God. verse 36. It is written, for thy sake are we killed all the day long: wee are counted as Sheepe for the slaughter. ver. 37. Neuerthelesse, in all these things we are more then conquerours through him that loued vs. Psalm 89. 32. I will visit their transgression with the rod, and their iniquitie with strokes. ver. 33. Yet my louing kindnes will I not take from him. 2. Cor. 12. 7. There was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure. 2. Sam. 7. 14. I will be to him a Father, and he shall be to me a Sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.*

IIII. They haue dominion ouer all creatures.. 1. Cor. 2. 23. *Whether it be Paul, or Apollos, or Cephas, or*

the

of Saluation and Damnation,

the worlde, or life, or death, whether they bee thinges present, or things to come, euen all are yours. Heb. 2. 7. Thou madest him little inferiour to the Angels, thou crownedst him with glorie, and honour, and hast set him aboue the workes of thine hands. 8. Thou hast put all things in subiection vnder his feet.

Last of all, they may haue the angels as ministring spirits attending on them for their good. Heb. 1. 14. Are they not all ministring spirites, sent forth to minister for their sakes, which shalbe heirs of saluation? Psal. 34. 7. The Angels of the Lorde pitch round about them that feare him, and deliuereth them.

Chap. 38.

Concerning the third degree of the declaration
of Gods loue.

THe third degree is Sanctification, wherby such as belecue, beeing deliuered from the tiranie of sinne, are by little and little renewed in holinesse, and righteousness. 1. Ioh. 3. 9. Whosoeuer is born of God, sinneth not: for his seed remaineth in him, neither can hee sinne, because hee is borne of God. Rom. 8. 1. There is no condemnation to those which are in Christ Iesus, which walke not after the flesh, but after the spirit.

Sanctification hath two partes: Mortification, and Viuification.

The mortification of sinne is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithful. Ro. 6. 2. How shal we that are dead to sinne, liue yet therein? 3. Know ye not that all wee which haue bene baptized into Iesus Christ, bene

The order of the causes

bene baptized into his death? 4. We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the father, so we also should walk in newnes of life. Eccl. 5. 6, 7, 11, 12, 13. Ga. 5. 24. They which are Christs, haue crucified the fleshe, with the affections and lusts thereof.

The means that worke mortification, is the death and burial of Christ, from whence proceedeth such a vertue, as doth both keep vnder the strength that it cannot break out as it would, & in man as it were in a graue, doth cause it to die & not putrifie. Rom. 6. 6. Our olde man is crucified with him, that the body of sinne might be destroyed.

Viuiification is the second part of Sanctification: whereby inherent holines being begun, is still augmented and enlarged. First, wee receiue the first fruits of the spirit, then a continual encrease of the. Ephe. 4. 23. Be renued in the spirit of your mind. v. 24. And put on the new man, which after God is created in righteousness and true holines. Ephe. 2. 1. And you that be quickned, that were dead in trespasses and sinnes. Gal. 2. 20. Thus I liue, yet not I now, but Christ in mee: and in that I now liue by the flesh, I liue by the faith of the sonne of God, who hath loued mee, and giuen himselfe for mee. Rom. 8. 23. We which haue the first fruites of the spirit, euen we doo sigh in our selues, waiting for the adoption, euen the redemption of our bodies. 1. Cor. 15. 45. The first man Adam was made a liuing soule, and the second man Adam was made a quickning spirite.

The efficient cause of viuiification is the holie Ghost, who doth by his diuine power conuay himselfe

of Saluation and Damnation,

selfe into the beleeuers harts, and in them createth holines. Iob. 33. 24, 25. Then will he haue mercy vpon him, and will say, deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation. Then shal his flesh be as fresh as a childe, and shal returne as in the daies of his youth. Rom 8. 9. Now ye are not in the flesh, but in the spirit, because the spirite of God dwelleth in you: but if anie man haue not the spirite of Christ, the same is not his. ver. 11. But if the spirite of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirite dwelleth in you.

The preseruatiue of viuification, is a vertue deriued from Christes resurrection, to those that are quickned, which maketh them to rise vp to newnes of life. Phil 3. 10. That I may know him, and the vertue of his resurrection.

Furthermore, this inherent holinesse is to be distinguished into partes, according to the seuerall faculties of the bodie and soule of man. 1. Thess. 5. 23. The verie God of peace sanctifie you throughout: And I pray God that your whole spirite, soule, and bodie may be kept blameles, until the comming of our Lord Iesus Christ.

I. The holinesse of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloss 1. 9. We cease not to pray for you, and to desire that ye might bee fullie filled with knowledge of his will, in all wisdom and spirituall vnderstanding, 1. Cor 12. 8. To one is giuen by the spirite, the speache of wisdom, to another the speach of knowledge, by the same spirite.

The order of the causes

Illumination, is either spirituall vnderstanding, or spirituall wisedome.

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the known truth of the word of God.

Spirituall wisedome, is also an illumination of the minde, whereby the same trueth is applied to the good ordering of particular both things & actions, as persons place, and times require.

These two, haue these effects which follow.

1. To discern betweene good and euill. Heb. 5. 14. *Strong meat belongeth to them that are of age, which through long custome haue their wits exercised, to discern both good and euill.* Phil. 1. 10. *That ye may discerne things that differ one from another.*

2. To discern of spirits. 1. Ioh. 4. 1. *Derely beloued beleue not euery spirite, but trie the spirites whether they are of God.* 1. Thes 5. 21. *Trie all things, and keepe that which is good.* Acts 17. 11. *These were more noble men, then they which were at Thessalonica, which receiued the word with all readines, and searched the Scriptures daily, whether these things were so.*

3. To meditate vpon the word and workes of God. Psal. 1. 2. *But his delight is in the Law of God, and in that law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy waies.* Psal. 107. the whole Psalme.

4. To discern and acknowledge a mans own inward blindnes. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.* ve. 18 *Open mine eyes, that I may see the wonders of thy Lawe.*

II. The

The order of the causes

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serueth, to remember it. Psal. 119. 11. *I haue hid thy promise in mine heart, that I might not sinne against thee.* Psal. 16. 7. *I will praise the Lord who hath giuen mee counsell: my reines also teach me in the nights.* Luke. 2. 51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience, which is a grace of God, wherby a mans conscience excuseth him for all his sinnes, after they are forgiven him in Christ, as also of his vpright walking in the whole course of his life. 1. Tim. 1. 19. *Hauing Faith and a good conscience, which som hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my selfe: yet am I not thereby iustified.* Acts 23. 1. *Paule said, I haue in all good conscience serued God untill this day.* Acts 24. 16. *I endeavour my selfe to haue alwaies a cleare conscience towards God and toward men.* Psal. 26. 1, 2, 3. *Iudge me O Lord for I haue walked in mine innocencie, my trust hath bene also in the Lord: therefore shall I not slide. Prooue me, O Lorde, and trie me, examine my reines and mine heart: For thy louing kindnesse is before mine eies, therefore haue I walked in thy truth.*

Hence, in al godlie men ariseth the inward peace of God, and the outward alacrity in the countenance Phil. 4. 7. *The peace of God which passeth all vnderstanding, shal preserue your hearts and mindes in Iesus Christ.* Prou. 28. 1. *The wicked flee, when none pursueth: but the righteous are bolde as a Lion.*

III. Sanctitie of will, wherby man beginneth

of Saluation and Damnation.

to will that which is good, and to refuse the contrary. Therefore in this estate, the will is partlie freed from bondage, partlie in bondage to sinne. Philip. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne pleasure.* Rom. 7. 18. *I knowe that in me, that is, in my flesh, dwelleth no good thing: for to will is present with mee, but I finde no meanes to performe that which is good, &c.* verses 19. 20, 21, 22.

V. Sanctitie of affections, is the right mouing of them. 1. Thess. 2. 3. Rom. 7. 24.

Affections of most especiall note, are these:

I. Hope, whereby men with sighings, looke for the accomplishment of their redemption. Rom. 8. 23.

This hope, when it is once strong and liuelie, hath also her *ᾠκεία*, that is, full assurance, as faith hath. Coloss. 1. 23. *If ye continue grounded and stablished in the faith, and be not mooued away from the hope of the Gospell, whereof wee haue heard, &c.* 1. Peter 1. 3. *Blessed be God, euen the Father of our Lorde Iesus Christ, which according to his abundant mercie, hath begotten vs againe vnto a liuelie hope, by the resurrection of Iesus Christ from the dead.*

II. Feare of offending God, because of his mercie. 1. Pet. 1. 17 *If ye call him Father, which without respect of person, iudgeth according to euerie mans work passe the time of your dwelling here in feare.* Psal. 103. 4. *There is mercie with thee, that thou maiest be feared.*

III. A base account of all worldlie things, in respect of Christ Iesus. Philip. 3. 7. *But the things that were*

The order of the causes

were advantage to me, I accounted losse for Christes sake. verse. 8. Yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and do iudge them to be doing, that I might winne Christ.

III. The loue of God in Christ, which is like vnto death, and as a fire that cannot bee quenched. Canticles 8.6. *Loue is strong as death, ielousie is cruell as the graue, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom. 9.3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of minde for the sinnes of the worlde. Psalme 119.136. *Mine eyes gushe out with teares, because men keepe not thy Lawe.* 2. Peter 2.7. *And deliuered iust Lot, being vexed with the uncleane lie conuersation of the wicked. ver. 8. For he beeing righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their unlawfull deeds.*

VII. Exceeding great ioy in the holie Ghost. Rom. 14.17. *The kingdome of God is not meate and drinke, but righteousness and peace, and ioy in the holie Ghost.*

6. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good Rom. 6.19. *As you haue giuen your members, seruants to uncleannesse, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto righteousness in holinesse.*

Chap.

of Saluation and Damnation.

Chap. 39.

Of Repentance and the fruits thereof.

FROM sanctification Repentaunce is deriued: for no man can repent, before hee haue begunne to hate sinne.

Repentance is, when a sinner turneth vnto the Lord. Act. 26. 20. *Hee shewed first vnto them of Damascus, and at Ierusalem, and through all the coastes of Iudea, and then to the Gentiles, that they should repent & turne to God, and to doe workes worthie amendement of life.* 1. Iohn 3. 3. *Euerie man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as anie one, by the instinct of the holie Ghost, doth purpose, will, desire, and indenuour to relinquish his former sinnes, and to become a new man. Psal. 119, 112. *I haue applied my heart to fulfill thy statutes alway, euen vnto the end.* 1. Iohn 3. 3. Acts. 11. 23. *Who when hee was come, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleaue vnto the Lord.*

The fruit of repentance, is a Christian conuersation, wherein are brought foorth fruits worthie amendement of life. Math. 3. 8. *Bring ye therefore fruits worthy of repentance.*

A Christian conuersation, is such a course of life, whereby we following Christes example, doe by him, performe new obedience to God. Matth. 11. 29. *Take my yoke on you, and learne of mee, that am meeke*

of Saluation and Damnation.

mecke and lowly in heart: And yee shall finde rest vnto your soules. 1.Pet.4.1. For as much as Christ hath suffered for vs in the fleshe, arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne, 1.Pet.2.21. For herevnto are ye called, for Christ also suffered for vs, leauing vs an ensample that we should follow his steps. 1.Pet.3.10,11. If any man long after life, and to see good daies, let him re-fraine his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seek peace and follow after it.

There are two partes of new obedience: the deniall of our selues, and the profession of Christ. Mat 16.24. If anie man wil follow me, let him forsake himself, take vp his crosse and follow me.

The deniall of our selues, consisteth partlie in Christian warfare, partly in the patient bearing of afflictions.

Chap. 40.

Of Christian Warre-fare.

Christian warrefare, is concerning the right way of fighting in the spirituall battle.

The partes thereof, are the preparation to battell, and the combate it selfe.

To the preparation, we must vse the complete armour of God. Ephes.6.13. For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all thinges, stand fast.

The partes hercof, are especiallie sixe. I. Truth.
II. Iustice.

The order of the causes

II. Iustice. III. Euangelicall obedience. IIII. Faith. V. The worde of God. VI. Continuall and feruent praier with watching. Ephesians 6. 14. *Stand therefore, and your loines girded about with veritie, and hauing on the breast-plate of righteousness. verse. 15. And your feete shodde with the preparation of the Gospell of peace. verse 16. Aboue all, take the shilde of faith, where with yee may quench all the fierie dartes of the wicked. verse 17. And take the helmet of saluation, and the sword of the Spirite, which is the worde of God. verse 18. And pray alwaies, with all manner praier and supplication in the Spirite, and watch thereunto with all perseuerance and supplication for all saints. 1. Pe. 5. 8. Be sober, and watch, for your aduersarie the Deuill, as a roaring Lion, waleth about, seeking whome he may deuoure.*

The combate is a mutuall conflict of them that fight spirituellie.

The warriours are the Tempter, and the Christian Souldier. Ephes 6. 12. *For we wrestle not against flesh and bloud, but against principalities, against powers, and against the worldlie Governours, the Princes of the darknesse of this worlde, against spirituall wickednesse, which are in hie places.*

The Tempter, is the prince or his helpers. The prince is Sathan and his angels, which are spirituall wickednesse in hie things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednesse, as is hurtfull to the saluation of his soule. 1. Pet. 2. 11.

Dearely

of Saluation and Damnation.

Dearely beloued, I beseech you, as strangers & pilgrimes
absteine from fleshlie lusts, which fight against the soule.

In the souldier, two things are to be considered:
his resisting, and his fall.

Resistance is an action, whereby the Souldier
doth withstand temptation, through grace worke-
ing inward in him. 1. Iohn. 2. 14. *I write unto you
babes, because yee haue knowen the Father. I haue writ-
ten to you Fathers, because yee haue knowen him that is
from the beginning. I haue written to you young men, be-
cause ye are strong, & the word of God abideth in you, &
ye haue ouercome the wicked.* 1. Peter 5. 8. Ephes. 6. 16
Ps. 91. 13. *Thou shalt walke upon the lion and aspe: the
young lion and the dragon shalt thou tread under feete.*
To confirme this, these preseruatiues which fol-
low, are very necessarie.

I. When thou art tempted to sinne, do not on-
ly absteine from it, but earnestly loue and followe
after the contrary. Iohn. 8. 44.

II. Neuer yeelde or consent to Sathans wordes,
whether he speake the truth, accuse falsely, or flat-
ter dissemblinglie. Iohn 8. 44. *Yee are of your father
the Deuill, and the lusts of your Father yee will doe: hee
hath bene a murtherer from the beginning, and abode
not in the trueth, because there is no trueith in him: when
hee speaketh a lie, then speaketh hee of his owne, for hee
is a lier, and the Father thereof.* Marke. 5. 7. *And cryed
with a loud voyce, and saide, What haue I to doe with
thee, Iesus, the sonne of the most high God.* Acts 16. 17.
*Shée followed Paule and vs, and cryed, saying: These
men are the seruants of the most high God, which shewe*
unto

The order of the causes

unto vs the way of saluation. August. Serm 241.

III. One temptation is to bee looked for after another, and then especiallie, when our enemie after hee hath set his snares, is at rest: for the deuill neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmitie fainteth, being subdued by the power of the enemie. Gal. 6. 1. *Brethren, if a man be fallen by occasion into anie fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnesse to restore him which is fallen to his former estate. Gal. 6. 1.

And here two things must alwaies bee thought on.

I. If there be a willing minde, euerie one is accepted for that grace which hee hath, not for that which hee hath not. 1. Cor. chap. 8. verse 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all these thinges, whosoever will leade a godlie life in Christ, the power of God is to bee made perfect through their infirmities. 2. Cor. 12. 9. *And he said unto mee, my grace is sufficient for thee, for my power is made perfect through weakenesse: verie gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me. vers. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake, for when I am weak, then am I strong.*

Chap.

of Salvation and Damnation.

Chap. 41.

Of the first assault.

A Ssautes are threefold.

The first is, about the Christian mans effectuall calling. The temptation is, the enterprise of the deuill to make blinde mans minde, and to harden his heart, least the worke of God should worke in him to saluation. Matth. 13. 4. *And as hee sowed, some fell by the way side, and the foules came and deuoured them vp. verse 5. And some fell vpon stonie ground, where they had not much earth, and anon they sprang vp because they had no deapth of earth. Verse. 6. And when the Sunne rose vp, they were parched, and for lacke of rooting, withered awaie. verse 7. And some fell among thornes, and the thornes sprung vp and choked them. ver. 19. Whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one cometh, and catcheth away that which was sown in his heart: and this is hee which hath receiued the seeds by the waie side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their eares to heare, and dooth engraft the woorde in their heartes, that the immortall feede of regeneration may spring in them. Psalme 4. 6. Iohn. 6. 44. Acts 16. 14. Iam. 1. 21. *Wherefore lay apart all filibiness, and superfluitie of maliciousnesse, and receiue with meakenesse the worde that is graffed in you, which is able to saue your soules. 1. Peter 1. 22. Seeing your soules are purified in obeying the truth through the*

R

spirite,

The order of the causes 210

Spirite, to loue brotherlie without faining, loue one another with a pure heart feruently. 1. Iohn 3. 9. Whosoener is borne of God sinneth not: for his seed remaineth in him neither can he sin, because he is borne of God. A resistance in those that are to bee called, is when in a sincere heart they doe ioy at the woorde, which they haue heard, with faith. Luke. 8. 15. But that which fell in good ground, are they which with an honest & good heart heare the worde, and keepe it, and bring forth fruit with patience. Heb. 4. 2.

Here are certaine preseruatiues to be noted.

I. Premeditation of the power and vse of the worde. Eccles. 4. 17. Take heede to thy foote, when thou enrest into the house of the Lorde, and be more neere to heare, then to giue the sacrifice of fooles, for they know not that they doe euil. Chap. 5. 1. Be not rash with thy mouth, nor let thine heart bee hastie to utter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be few.

II. Diligent attention of the minde. Act. 16. 14.

III. An hungering desire of the heart. Ioh. 7. 37. Now in the last and great day of the feast, Iesus stode and cried saying, If anie man thirst, let him come to mee and drinke.

III. Integritie of life. Psal. 26. 6.

V. The casting away of euill affections. Iames 1. 22. And be ye doers of the word, and not hearers onlie, deceiuing your owne selues.

VI. The inward consent and agreement of the heart, with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, least

of Saluation and Damnation.

we should sinne. Psal. 119. 11. *I haue hid thy worde in mine heart, that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assemblie of the Church. Isa. 66. 2. *For all these things hath mine hand made, and all these things haue bene, saith the Lorde, and to him will I looke, euen to him that is poore, and of a contrite Spirit, and trembleth at my wordes.* Act. 10. 33. *Then sent I for thee immediatly, and thou hast well done to come: now therefore are wee all here present before God, to heare all things that are commaunded thee of God.*

The fall, is either a coldnes in receiuing the word and a neglect thereof, or else a falling into errours.

The remedy for this, is subiection, which must be made to the iudgement and censure of the brethren, and ministers. Reuel. chap. 3. verse 15. *I know thy workes, that thou art neither colde nor hote: I would thou werest either colde or hote.* Galath. chap. 6. verse 2. *1. Timoth. chap. 1. ver. 20. Of whome is Hymeneus and Alexander, whome I haue deliuered vnto Satan, that they might learne not to blaspheme.*

Chap. 42.

Of the second Assault.

THe second assault is concerning faith.

The temptation is an illusion which the Deuill casteth into the heartes of godlie men: as when he saith, thou art not of the number of the Elect: thou art not iustified: thou hast no faith: thou must certainly be condemned for thy sins. Mat. 4. 3.

The order of the causes

Then came to him the Tempter, and saide, if thou be the sonne of God, command that these stones be made bread.

Helpes, which the deuill abuseth for the strengthening of such illusions, are these.

I. Aduersitie, as dangers, losses, persecutions, ielousie, grievous offences, &c. Plal. 73. 12. Loe, these are the wicked, yet prosper they alwaye and encrease in riches. 13. Certainly I haue cleansed mine heart in vaine, & washed mine handes in innocencie. Iob. 13. 23. How many are mine iniquities and sinnes? shewe mee my rebellion and my sinne. 24. Wherefore hidest thou thy face, & takest me for thine enemy? 25. Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drye stubble?

II. The remembrance of sins past. Iob. 13. 26 For thou writest bitter thinges against me, & makest me to possesse the iniquities of my youth.

III. A feeling of death, euen alreadie at hand.

The resistance is made by a true faith, applying Christ with all his merites, particularye, after this manner. I assuredly belecue that I shall not be condemned, and that I shall be elected, and iustified in Christ. Isa. 53. 11. He shall see the trauailes of his soule, & shall be satisfied, by his knowledge shall my righteous seruant iustifie many, for he shall bear their iniquities. Ro. 8. 38. For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present nor things to come. 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.

The preseruatiue is in temptation, not to behold
faith

of Saluation and Damnation.

faith but the obiekt of faith, which is Christ. Phi. 3. 12. Not as though I had all ready attained vnto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus. 13. One thing I doe, I forget that which is behind, and endeuour my selfe to that which is before. 14. And follow hard toward the marke, for the price of the hie calling of God in Christ Iesus. Iohn. 3. 14. And as Moses lift vp the serpent in the wilderness, so must the Son of man be lift vp.

The falling is doubtfulnesse, and distrust of our election, and of Gods mercy. Psa. 77. 6. I called to remembrance my song in the night, I communed with mine owne heart, and my spirit searched diligently. 7. Will the Lord absent himselfe for euer? and will hee shewe no more fauour? 8. Is his mercy cleane gone for euer? doth his mercy faile for euermore? Psa. 22. 1. My God, my God, why hast thou forsaken me, and art so farre from my health, & from the wordes of my roaring?

The remedie is double.

First, the operation of the holy spirite stirring vp faith, and encreasing the same. Phil. 1. 6. I am perswaded of the same thing, that he that hath begunne this good worke in you, wil performe it vntil the day of Iesus Christ. Luk. 17. 5. And the Apostles said vnto the Lord, increase our Faith.

The second is a holyc meditation, which is manifolde.

I. That is the commandement of God that wee should beleue in Christ. 1. Ioh. 3. 23. This is then his commandement, that we beleue in the name of his Sonne

The order of the causes

Iesus Christ, and loue one another, as he gaue commandement.

II. That the Euangelicall promises are indefinite, and doe exclude no man, vnlesse peradventure any man do exclude himselfe. Isa. 55. 1. *Ho, euerie one that thirsteth, come ye to the waters, and yee that haue no siluer, come, buye, and eat: come, & saie, buye wine and milk without siluer, and without money.* Math. 11. 28. *Come vnto me all ye that are wearie and laden, and I wil ease you.* John. 3. 15. *That whosoener beleeueth in him should not perish, but haue eternall life.*

III. That doubtfullnesse and dispaire, are most grieuous finnes.

IIII. That contrarie to hope, men must vnder hope beleeue with Abraham. Roman. cha. 4. ver. 18. *Which Abraham aboue hope belceued vnder hope, that hee should bee the Father of manie nations: according to that which was spoken to him so shall thy seed be.*

V. That the mercie of God, and the merit of Christes obedience, are infinite. Isa. 54. 10. *For the mountaines shall remooue, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall my couenaunt of peace fall awaie, saith the Lorde, that hath compassion on thee.* Psalm. 103. 11. *For as high as the heauen is aboue the earth, so great is his mercye toward them that feare him.* 1. Iohn. 2. 1. *My babes, these things write I vnto you, that ye sinne not: and if anie man sinne, wee haue an aduocate with the Father, Iesus Christ the Iust.* verse 2. *And hee is the reconciliation for our sinnes: and not for ours onelie, but also for the sinnes of the whole worlde.* Psalme 130. 7. *Let Israell waite on the*

of Saluation and Damnation.

the Lord : for with the Lord is mercie, and with him is great redemption.

VI. That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the acte and perfourmance of it. Rom. 8. 5. For they that are after the flesh, sauer the things of the flesh, but they that are after the spirit, the things of the spirit. ver. 7. Because the wisdom of the flesh, is enemie against God : for it is not subject to the lawe of God, neither indeed can be. Rom. 7. 20. Nowe if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. ver. 21. I finde then by the Lawe, that when I would doe good, euill is present with me. 22. For I delight in the Lawe of God, concerning the inner man.

VII. When one sinne is forgiuen, all the rest are remitted also, for remission being giuen once, without any prescription of time, is giuen for euer. Rom. 11. 29. For the gifts and calling of God are without repentance. Actes. 10. 43. To him also giue all the Prophets witnesse, that through his name, all that beleeue in him, shall receiue remission of sinnes.

VIII. That grace and faith are not taken away by fallies of infirmitie, but therby are declared and made manifest. Rom. 5. 20. Moreover, the Lawe entred thereupon, that the offence should abound : nevertheless, when sinne abounded, there grace abounded much more. 2. Cor. 12. 8. For this thing I besought the Lord thrise, that it might depart from me.

The order of the causes

Chap. 43.

Of the third Assault.

THe third Assault is, concerning sanctification. The temptation, is a prouoking to sinne, according as the disposition of euerie man, and as occasion shall offer it selfe. 1 Chron. 21:1. *And Satan stood up against Israell, and prouoked Dauid to number Israell.* Iohn 13:2. *And when supper was done, the deuill had now put in the heart of Iudas Iscariot, Simons son, to betray him.*

In this temptation, the deuill doth wonderfullie diminish and make lesse those sins, which men are about to commit, partly by obiecting the mercy of God, and partly by couering or hiding the punishment which is due for the sinne.

Then, there are helpes to further the deuill in his temptation.

First, the flesh which lusteth against the spirite, sometimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good intents and motions. Gal. 15:17. *For the flesh lusteth against the spirite, and the spirite against the fleshe: and these are contrarie one to another, so that yee cannot doe the same things that yee would.* verse 19. *Moreover, the works of the flesh are manifest, which are adulterie, fornication, uncleannes, wantonnes.* verse 20 *Idolatrie, witchcraft, hatred, debate, emulations, wrath contentions, seditions, heresies,* verse 21. *Enuie, murders, drunkennesse, gluttonie, and such like, whereof I*
tell

The order of the causes

tell you before, as I also haue tolde you before, that they which dooe such thinges, shall not inherite the kingdom of God. Iames 1.14. But euerie man is tempted, when he is drawen away by his owne concupiscence, and is entised.

Secondlie, the worlde, which bringeth men to disobedience, through pleasure, profite, honor, and euill examples. Ephes. 2.3. Among whome we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others. 1. Ioh. 2.16. For all that is in the worlde, as the lustes of the flesh, the lust of the eies, and the pride of life, is not of the father, but is of the world.

Resistance is made by the desire of the Spirite, which woorketh good motions and affections in the Faithfull, and driueth forth the euill. Galath. 5.22. But the fruite of the spirite is lone, ioye, peace, long-suffering, gentlenes, goodnes, faith. Verse 23. Meekenes, temperancie: against such there is no lawe. Ver. 24. For they that are Christes, haue crucified the fleshe, with the affections and the lustes thereof. Verse 26. Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

The preseruatiues are these, whereby men are strengthened in resisting.

I. To account no sinne, light or small. Gala. 5.9. A little leauen doth leauen the whole lumpe. Rom. 6.23 For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.

II. To auoide all occasions of sinne. To these rather

of Saluation and Damnation.

rather agreeth the prouerb vsed of the plague. *Longe, tarde, cito: that is, Aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude. vers. 23. *And others saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

III. To accustome thy self to subdue the lesser sinnes, that at the last thou maist also ouercome the greater. Rom. 13. 4.

IIII To applie thy selfe to thy appointed calling, and alway to be busilie occupied about some thing in the same.

V. To oppose the Law, the iudgments of God, the last iudgment, the glorious presence of God, and such like, against the rebellion and loosenes of the flesh. Pro. 28. 14. *Blessed is the man that feareth alway: but he that hardneth his hart, shall fall into euill.* Gen. 39. 9. *There is no man greater in this house then I neyther hath he kept any thing from me, but only thee, because thou art his wife: how then can I doe this great wickednes, and so sinne against God?*

In this temptation the fall is, when a man being preuented, falleth into some offence. Gal. 6. 1.

Here Satan doth wonderfully make greuous the offence committed, and doth accuse & terrifie the offender with the iudgments of God. Mat. 27. 3. *Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirtie peces of siluer, to the chiefe preests and elders, v. 4. Saying, I haue sinned, betraying the innocent blood: but they saied, what is that to vs? see thou to it. Vers. 5. And when he had cast down the siluer peces in the Temple,*

The order of the causes

ple, he departed, and went and hanged himselfe.

The remedie is, a renewed repentance, the beginning wherof is sorow in regard of God, for the same sinne: the fruites heereof are especiallie seauen. 2. Cor. 7. 9. Now I reioyce not that ye were sorie: but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs. ver. 10. For godly sorow causeth repentance vnto saluation, not to be repented off: but worldlie sorow causeth death. v. 11. For behold, this thing that yce haue beene godlie sorie, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all thinges yee haue shewed your selues, that ye are pure in this matter.

I. A desire of doing well.

II. An Apologie, that is, a confession of the sin before God, with a requiring of pardon for the offence. Psalme. 32. 5. Then I acknowledged my sin vnto thee, neither hid I mine iniquitie: for I thought I wil confesse against my selfe my wickednes vnto the Lorde, and thou forganest the punishment of my sinne. 2. Sam. 12. 13. Then David said vnto Nathan, I haue sinned against the Lord, and Nathan said vnto David, The Lord also hath put away thy sinne, thou shalt not die.

III. Indignation against a mans self for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. If thou straightly markest iniquitie, O Lord, who shall stand?

V. A desire to be fully renewed, and to be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace
and

of Saluation and Damnation.

and keepe all his commaundements.

VII. Reuenge whereby the fleſhe may bee tamed and ſubdued, leaſt at any time afterward, ſuch offences be committed.

Chap. 44.

Of the patient bearing of the Croſſe.

THe patiēt bearing of the croſſe, teacheth how Chriſtians ſhould vndergoe the burden.

The Croſſe is a certaine measure of affliction, appointed by God, to euerye one of the faithfull.

Math. 16. 24. If any man will follow mee, let him forſake himſelfe, take vp his croſſe and follow mee. Colloſſ. 1. 24.

Now reioyce I in my ſuffering for you, and fulfill the reſt, of the afflictions of Chriſt in my fleſhe, for his bodies ſake, which is the Church.

We ought to take vp this Croſſe willingly, euen with both handes, when it ſhall pleaſe God to lay it vpon vs.

And after we haue taken it vp, we muſt beare it with patience and perſeuerance. *Colloſſians. 1. 11. Strengthen vs with all might, through his glorious power, vnto all patience, and long ſuffering with ioyfulnes. Luke 21. 19. Poſſeſſe your ſoules with patience.*

The preſeruatiues of patience, are I. Strength, By the holy ghoſt. *Philip. 4. 13. I am able to doe all thinges through the helpe of Chriſt, which ſtrengtheneth me. Phil. 1. 29. It is giuen to you for Chriſt, that not only ye ſhould beleene in him, but alſo ſuffer for his ſake.*

II. An holy Meditation, which is manifeſtly de:

1. That

of Saluation and Damnation.

1. That the afflictions of the faithfull, come not by chaunce, but by the counsell and prouidence of God, which disposeth all things in a most excellent sort. Gen. 45. 4, 5. *It was God that sent Ioseph into Egypt.* 2. Sam. 16. 10. *The Lorde biddeth Shemei curse David.* Psal. 119. 71. *It was good for mee, that I was afflicted, that I might learne thy statutes.* 2. That albeit afflictions are grieuous, yet are they good and profitable. For they are helpers, whereby men being humble for their sinnes before God, obtaine peace, and holinesse of life. 2. Cor. 1. 9. *We receined sentence of death in our selues, because we should not trust in our selues, but in God, which raised the dead.* Isay. 26. 16. *Lorde, in trouble haue they visited thee, they poured out a praier, when thy chastening was upon them.* Hos. 5. 15. *I will goe, and returne to my place, till they acknowledge their fault, and seeke mee: in their affliction they will seeke me diligentlie.* Psal. 78. 34. *When we slue them they sought him, and they returned, and they sought God earnestlie.* Ierem. 31. 18. *I haue heard Ephraim lamenting thus, thou hast corrected mee, and I was chastised as an untamed Calfe: conuert thou me, and I shall be conuerted.* Hebr. 12. 11. *No chastisement for the present, seemeth ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousness vnto them, which are thereby exercised.* Psal. 30. 5. *Weeping may abide at evening, but ioy cometh in the morning.* 3. That God hath promised fauour, mitigation of punishments, his presence, and deliuerance. Phil. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to bee tempted aboue measure, but with temptation will giue deliuerance.* 2. Sam.

The order of the causes

2. Sam. 7. 14. Psal. 50. 15. Cal vpon me in time of trouble and I will deliuer thee, and thou shalt glorifie me.

4. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. Reioyce, that ye are partakers of the afflictions of Christ. 2. Cor. 4. 10. Euerie where we beare about in our body the dying of Christ, that the life of Iesus, might also be made manifest in our bodies. Col. 1. 24. 5. That the Angels are readie to defend such as feare God. Ps. 34. 8. 2. King. 6. 16. Feare not, there are more with vs, then against vs.

Chap. 45.

Of the calling vpon God.

THus much cōcerning the deniall of our selues, nowe followeth the profession of Christ. In which wee consider, either Christ himselfe, or his members: namely the faithfull. Mat. 25. 40. Verily, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.

That profession which directly cōcerneth christ, is either continuall, or onely in the time of danger.

Continuall, is the calling vpon the name of God, and ought euer to be perfourmed of vs, in the name of christ Iesus our mediator. 1. Cor. 1. 2. To the church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both theye Lorde and ours.

Act. 9. 14. He hath authoritie from the hie priest, to bind all that call vpon thy name. Col. 3. 17. Whatsoeuer ye shal doe in word or in deed, doe it in the name of the Lord Iesus, giuing thanks to God, and the Father by him.

The

of Saluation and Damnation.

The calling vpon Gods name, is by praier or thankesgiuing. *Phi. 4 6. In all things let your requests be shewed vnto God, in praier and supplication, with giuing of thankes.*

Praier hath two partes: Petition, and Assent. *Mat. 11. 24. I say vnto you, whatsoeuer ye desire when yee pray, beleue that yee shall haue it, and it shall be done vnto you.*

Petition, is the first part of praier, wherby we according to the rule of Gods worde, aske his helpe, for the obtaining of such necessities as we want. *1. Iohn 5. 14. This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition, we must expresse two things. I. A sense of our wants. II. A desire of the grace of God to supplie those wants. *1. Sam. 1. 10. She was troubled in her minde, and praied vnto the Lord and wept sore. Dan. 9. 4. And I praied to the Lord my God, and made my confession, saying. verse 5. We haue sinned, and haue committed iniquitie, &c. verse. 16. O Lorde, according to all thy righteousness, I beseech thee, let thine anger and thy wrath bee turned from thy Cittie Ierusalem, &c. to the 20. verse. Psal. 130. 1. Out of the deepe I called to thee, O Lorde. 1. Sam. 1. 15. Then Hannah answered, and saide, nay my Lorde, but I am a woman troubled in Spirite. I haue drunke neither wine nor strong drinke, but haue poured out my soule before the Lord, &c. 16. v. Psal. 143. 6. I stretch forth mine hands vnto thee, my soule desireth after thee, as the thirstie land.*

Assent is the second part of praier, whereby wee beleue and professe it before God, that hee, in his
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The order of the causes

due time, will graunt vnto vs those our requestes, which before we haue made vnto his Maiestie. 1. Ioh. 5. 14, 15. This is the assurance that we haue in him, that if we aske any thing according to his will, hee heareth vs. And if we know that he heareth vs, whatsoeuer wee aske, wee know that we haue the Petitions, that we haue desired of him. Matth. 6. 13. Leade vs not into temptation, but deliuer vs from euill. For thine is the Kingdome, thine is the power, and thine is the glorie, for euer, and euer, Amen.

As for the faithfull, howsoeuer they in their praiers, bewray many infirmities: yea no doubt, they haue a notable sense of Gods fauour, especiallie, when they pray zealouslie, and often vnto the Lord. Iames 5. 16. Pray one for another, that ye may bee healed: for the praier of a righteous man auaileth much, if it be seruent. Luke 1. 13. The Angell said vnto him, Feare not, Zacharias: for thy praier is heard. Ionah. 4. 2. It displeased Ionah exceedingly, and he was angrie. v. 2. And Ionah praied vnto the Lord, and saide, I pray thee, O Lorde, was not this my saying, when I was yet in my Countrie? Therefore I prevented it to flee into Tarsish: for I knew that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill. Rom. 8. 26. Gen. 19. 18. Lot said vnto them doe not so, I pray you my Lords, &c. Psal. 6. 1. O Lorde, rebuke me not in thine anger, neither chastise mee in thy wrath, &c. verse 2. 3, 4, 5. Psal. 8. 9. Psal. 20. 5. Psal. 35 9. 18. 28. Psal. 16 7.

Thanksgiuing, is a calling vpon Gods name, whereby we with ioy, and gladnesse of heart, doe
praise

of Saluation and Damnation.

praise God for his benefites, either receiued or promised. Psalme. 45. 1. *Mine hart will utter forth a good matter, I will intreat in my wordes of the King: my tong is as the pen of a swift writer.* Ephe. 5. 20. *Giuing thanks alwaies for all thinges vnto God, euen the Father, in the name of our Lord Iesus Christ.* Psal. 36. 8, 9. *How excellent is thy mercy, O God: therefore the childre of men trust under the shadow of thy wings, they shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* Coloss. 3. 16.

Chap. 46.

Of Christian Apologie, and Martyrdome.

THe profession of Christ in dangers, is either in word, or deed.

Profession in word, is called Christian Apology, or the confession of Christ. Rom. 10. 10. *With the heart man beleueth vnto righteousness: and with the mouth, man confesseth to saluation.* Psal. 22. 23. *I wil declare thy name vnto my brethren: in the midst of the Congregation will I praise thee.*

Christian Apology, is the profession of Christ in word, when as we are readie with feare, and meeknes, to confesse the trueth of Christian religion, so often as need requireth, and the glory of God is endangered, euen before vnbelecuers, especiallie, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your harts, and be ready alwaies to giue an aunswere to euerie man that asketh you a reason of the bope that is in you: Verse. 16. And that*

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The order of the causes

with meeknes and reuerence, hauing a good conscience, that whenthey speake euill of you, as of euill doers, they may bee ashamed, which blame your good conuersation in Christ. Actes 7. the whole Chapter. Steeuen there maketh an Apology for himselfe. Mat. 6. 7. Giue not that which is holy to dogges, nor cast your pearles before Swine: least they tread them vnder their feete, and turning againe, all to rent you.

Profession, which is indeed, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man dooth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mar. 6. 18. 27, 28. Iohn tolde Herode: It is not lawfull for thee to haue thy brothers wife. And immediatlie the King sent the hangman, and gaue him charge, that his head should be brought: so he went and beheaded him in the prison. 2. Cor. 12. 15. I will most gladly bestow, and be bestowed for your soules, though the more I loue you, the lesse am I loued.

Notwithstanding, it is lawfull for Christians to flee in persecution, if they find themselves not sufficiently resolved, and strengthened by Gods spirit to stand. Math. 10. 23. When they persecute you in one Citie, flee into another. Verilie, I say vnto you, yee shall not haue finished all the Citties of Israell, till the Sonne of man come. Iohn. 10. 39. Againe, they studied to apprehend him, but he escaped out of their hands. Actes. 9. 30. When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus. 1. Kinges. 18. 13. Was it
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of Saluation and Damnation.

not told my Lord, what I did when Iesabell slew the Prophets of the Lorde, how I hidde an hundred men of the Lordes Prophetes, by fifties in a Cause, and fedde them with bread and water? Actes 20.22. Now behoulde, I goe bound in the Spirite vnto Ierusalem, and knowe not what things shall come vnto me there.

Chap. 47.

Of edification, and Almes among the faithfull.

THat profession of Christ, which concerneth his members, namely, the saints and faithful ones, is either edification or Almes.

Edification, is euerie particular duetie towards our brethren, whereby they are furthered either to growe vp in Christ, or else are more surely vnited to him. Rom. 14.19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

To Edification, these things which follow appertaine.

I. To giue good example. Mat. 5.16. *Let your light so shine before men, that they may see your good works, and glorifie your father which is in heauen.* 1. Pe. 2.12. *Have your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of thy visitation.*

II. To exhort. Heb. 3.13. *Exhort one another daily*

The order of the causes

dailie while it is called to daie, least anie of you be hardned through the deceitfulnes of sinne. Romans. 1. 12. That I might be comforted together with you through our mutual faith, both yours and mine.

III. To comfort. 1. Thess. 5. 14. Comfort the feble minded, beare with the weake, be patient towards all men. Iames. 5. 16. Acknowledge your faults one to another, and pray one for another, that ye may be healed. verse. 20. He that conuerteth a sinner from going astray out of his way shall saue a soule from death, and shall hide a multitude of sinnes. 1. Thess. 4. 18. Comfort your selues one another. With these words.

III. To admonish. Rom. 15. 14. I my selfe am perswaded of you brethren, that ye also are full of goodnes, and filled with all knowledge: and are able to admonish one another. 1. Thess. 5. 14. We desire you, brethren, admonish them that are unrulie.

They shall obserue an holy manner of admonition, who in the spirite of meeknes, and as it were, guiltie of the like infirmitie themselues, doe admonishe foorth-with all their brethren of such faultes, as they certainelie knowe by them, and that out of Gods worde. Gal. 6. 1. Brethren, if any man by occasion be fallen into any fault, ye, which are spiritual, restore such an one in the spirite of meekenes, considering thy selfe, least thou also be tempted. Mat. 5. 7. Thou hypocrite, cast out first the beame out of thine own eie, and then shalt thou see to take the mote out of thy brothers eie. 2. Timoth. 4. 2. Preach the word, be instant in season and out of season: improve, rebuke, exhort, with all long suffering, and doctrine Mat. 18. 15. If thy brother trespass against thee, goe and tell

of Saluation and Damnation.

tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother. Rom. 15. 14. 2. Tim 4. 2. Leui. 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

Reliefe peculiar to the godly among themselves is a dutie, whereby the rich doe out of their plenty supplie the wantes of the poore, both according to their ability, and sometimes beyond their ability. 2. Corinth. 8. 3. To their power (I beare record) yea, beyond their power they were willing. Actes. 2. 44, 45. All that beleued were in one place, & had all things common: and they solde their possessions and goods, and parted them to all men, as euery one had need.

Chap. 48.

Of the fourth degree, of the declaration of Gods loue: & of the estate of the elect after this life.

THe fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the Sonne of God. Phil. 3. 21. Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able euen to subdue all things vnto himselfe. 1. Cor. 15. 44. It is sown a naturall bodie, and is raised a spirituall bodie: there is a naturall bodie; and there is a spirituall bodie. 45. As it is also written, The first man Adam was made a lining soule: the last Adam was made a quickening spirite. Verse. 49. And as we haue borne

The order of the causes

the image of the earthlie, so shall we beare the image of the beauenlie. Psal. 17. 15. I wil behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

The beginning of glorification, is in death, but it is not accomplished & made perfect, before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ, ^a wherby the body and soule is seuered. The body, ^b that after corruption it may rise to greater glorie. The soule, that it ^c being fullie sanctified, may ^d immediatlie, after departure from the body, be transported into the kingdome of heauen.

^a 1. Cor. 15. 18. If Christ be not raised, they which are asleepe in Christ, are perished. Actes. 7. 60. When hee had thus spoken, he slept. ^b 1. Cor. 15. 36. O foole, that which thou sowest is not quickned, except it die. ^c Reue. 21. 27. There shall enter into it, none uncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambes booke of life. Rom 7. 25. I my selfe in my mind serue the Law of God, but in my flesh the Lawe of sinne. ^d Luke. 23. 42. Hee saide to Iesus, Lord, remember mee, when thou comdest into thy Kingdome. Verse. 43. Then Iesus said to him, this daie shalt thou be with me in Paradise. Reuel. 14. 13. Then I heard a voycc from heauen, saying unto me. Write, blessed are the dead, which heerafter die in the Lorde. Euen so saith the spirite: for they rest from their labors, and their workes follow them.

The faithfull neede not to feare death, because Christ hath taken away the sting thereof. 1. Cor. 15. 55. O death where is thy sting! O graue, where is thy victory!

of Saluation and Damnation.

tory! ver. 56. The sting of death is sinne: and the strength of sinne, is the law. ver. 57. But thanks be to God which hath giue vs victory through our Lord Iesus Cbrist. Heb 2. 15. That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.

Soules being once in heauen, remaine there till the last day of iudgement, where they partlie magnifie the Name of God, and partlie doe waite, and praye for the consummation of the kingdome of glorie, and ful felicitie in bodie and soule. Reuel. 5. 8. And when he had taken the booke, the foure beastes, and the foure and twentie Elders fel downe before the Lambe, hauing euerie one harpes, and golden vials full of odours, which are the praiers of the Saintes. Verse. 9. And they sang a new song, saying, thou art worthie to take the booke and to open the seales thereof: because thou wast killed, and hast redeemed vs to God, by the blond out of euerie kinred, and tongue, and people, and nation. Reuel. 14. 2. I heard the voyce of harpers harping with their harpes. ver 3. And they sung as it were a new song before the throne: Keuel. 6. 10. And they cryed with a loud voyce, saying, how long, Lord, holy and true? doost not thou iudge and avenge our blond on them that dwell on the earth?

Chap. 49.

Of the estates of the Elect, at the last day of iudgement.

THe last daie of iudgement, shall be on this manner.

I. Immediatelie before the comming of Christ,

The order of the causes

Christ, ^a the powers of heauen shall be shaken: the Sunne and Moone shall be darkened: and the stars shall seeme to fall from Heauen: ^b at which sight the Elect then liuing shall reioyce, but the reprobate shall shake euerie ioynt of them. ^a Mat. 24. 29
Immediatlie after the tribulation of those daies, shall the Sunne bee darkened: the Moone shall not giue her light, the Starres shall fall from heauen, and the power of heauen shall bee shaken: Verse. 30. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the Cloudes of Heauen, with power and greate glorie, ^b Luke. 21. 26. Mens hearts shall faile them for feare, and for looking after these things, which shall come on the worlde. Verse. 28. And when these things begin to come to passe: then looke vp, and lift vp your heads, for your redemption draweth neer. 2. Tim 4. 8. Hence forth is laid up for mee the crowne of righteousness, which the Lord, the righteous iudge shall giue mee at that day: and not to mee onelie, but vnto all them also that loue his appearing.

II. Then the heauens, being all set on fire, shall with a noyse, like to that of Chariot wheelles, suddenly passe away, and the elements, with the earth, and all therein, shall be consumed with fire. 2. Pet. 3. 12. Looking for, and hasting vnto the comming of the day of God, by which the heauens being set on fire shall be dissolved, and the elements shall melt with heate. Ver. 13. But we looke for new heauens, and a newe earth, according to his promise, wherein dwelleth all righteousness.

At the same time, when as all these things shall

The order of the causes

shall come to passe, ^a the sound of the last trumpet shall bee heard, sounded by the Archangell. ^b And Christe shall come suddenie in the Cloudes, with power, and glorie, and a great traine of Aungels.

^a Mat. 24. 31. *And he shall send his Angels with a great sound of a trumpet. 1. Thess. 4. 16. The Lord himselfe shall descend from heauen with a showte, euen with the voyce of the Archangell, and with the Trumpet of God: and the dead in Christ shall rise first. ^b Matth. 24. 30. 1. Thess. 4. 17. Then shall wee which liue and remaine, be caught up with them also in the cloudes, to meete the Lord in the aire, and so shall we euer be with the Lord.*

III. Now at the sound of the Trumpet, the Elect, which were dead, shall arise with their bodies: and those verie bodies, which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shall descend from heauen, and bee brought againe into those bodies. As for ^a them, which then shall be aliue, they shall be changed in the twinkling of an eie, and this mutation shall be in steed of death. At that time, the bodies shall receiue their full dedemption: ^b and all the bodies of the Elect, shall bee made like the glorious bodie of Christ Iesus, and therefore shall be spiritual, immortall, glorious, and free from all infirmitie, ^a 1. Cor. 15. 52. *We shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eie, at the last trumpet. ^b verse. 43. It is sown in dishonour, it is raised in honour: it is sown in weaknesse, it is raised in power. verse. 44. It is sown a naturall body, it is raised a spiritual bodie. &c.*

IIII. Last

of Saluation and Damnation.

IIII. Last of all, when they are all conuented before the tribunall seate of Christ, he will foorthwith place the Elect, seuered from the Reprobate, and taken vp into the aire, at his right hand, and to them beeing written in the booke of life, will hee pronounce this sentence. *Come yee blessed of my Father, possesse the Kingdome prepared for you from the foundation of the worlde. Matth. 25. 33. He shall set the Sheepe on his right hande, and the Goates on the left. 1. Thess. 4. 17. Reuel. 20. 12. 15. Whosoener was not found written in the booke of life, was cast into the lake of fire.*

Chap. 50.

Of the estate of the Elect after iudgement.

THe last iudgement beeing once finished, the Elect shall enioye immediately blessednesse in the kingdome of heauen.

Blessednesse is that, whereby God himselfe is al in all his elect. 1. Cor. 15. 28. *When all things shall be subdued to him, then shall the Sonne also himselfe bee subiect vnto him, that did subdue all things vnder him, that God may be all in all.* And it is the reward of good workes: not because workes can merite: but by reason of Gods fauour, who thus accepteth works, and in respect of the merite of Christes righteousness, imputed to the elect. Rom 6. 23. *The wages of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lorde. 2. Timoth. 4. 8. Reuel. 22. 12. Beholde, I come shortlie, and my reward is with mee, to giue*

The order of the causes

gine euerie man according as his worke shall be.

Blessednesse hath two partes: Eternall life, and perfect glorie.

Eternall life, is that fellowship with God.^a whereby God himselfe, is, through the Lambe Christ, life vnto the Elect. For in the kingdome of heauen, the Elect shall not need meat, drinke, sleepe, aire, heate, colde, phisicke, apparrell, or the light of the Sunne and Moone : ^b but in place of all these, shall they haue in them Gods Spirite, by which immediately they shall bee quickened for euer. ^a Iohn. 14. 23. *If any man loue mee, hee will keepe my woorde, and my Father will loue him, and we will come vnto him, and dwell with him.* 1. Iohn. 4. 15. *Whosoever confesseth that Iesus Christ is the Sonne of God, God dwelleth in him, and hee in God.* Reuela. 21. 3. *And I heard a voyce, saying, Behold, the Tabernacle of God is with men, and hee will dwell with them : and they shall bee his people, and God himselfe shall be their God with them.* ver. 23. *And that Citie hath no neede of Sunne or Moone to shine in it : for the glorie of God did light it, and the lamb is the light of it.* Reuel. 22. 2. *In the midst of the street of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruit euerie moneth: and the leaues of the tree serued to heale the Nations with.* ver. 5. *And there shalbe no night there, and they neede no candle or light of the Sunne : for the Lorde giueth them light, and they shall raigne for euermore.* ^b 1. Corinth. 15. 45. Rom. 8. 11. *If the Spirit of him, that raised vp Iesus from the dead, dwell in you, bee that raised vp Christ from the dead, shall also quicken your mortall bodies,*

of Saluation and Damnation.

bodies, because that his spirit dwelleth in you.

Perfect glorie is that wonderfull excellencie of the Elect, whereby they shall bee in a farre better estate then anie heart can wish. This glorie consisteth in three points. I. In that they shall still behold the face of God, which is his glorie and Maiestie. Reuel. 22.4. *And they shall see his face, and his name shalbe in their foreheads.* Psalm. 17.15. *I will beholde thy face in righteousness, and when I awake, I shalbe satisfied with thine Image.* II. In that they shall be most like to Christ: namelic, iust, holy, vncorruptible, glorious, honorable, excellent, beautifull, strong, mighty, and nimble. 1. Ioh. 3.2. *Dearely beloued, now are wee the Sonnes of God, but yet it dooth not appeare what we shall be: and he knoweth that when he shal appeare, we shall be like him: for we shall see him as he is.* Philip. 3. verse. 21. *Who shall chaunge our vile body, that it may be fashioned like vnto his glorious bodie, according to the working, whereby he is able to subdue all thinges to himselfe.* III. They shall inherite the Kingdome of heauen, yea, the new heauens, and new earth shalbe their inheritaunce. 1. Pet. 1.4. *God hath begotten you to an inheritaunce immortall and undefiled, and that fadeth not away, reserued in heauen for you.* Math. 25.34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you, before the foundations of the world were laid.* Reuel. 5.10. *Thou hast made us vnto our God, Kings and priests and we shall raigne on the earth.* Reuel. 21.7. *Hee that ouercommeth, shall inherite all thinges, and I will bee his God, and he shall be my sonne.*

The

of Saluation and Damnation.

The fruit that comineth from both these partes of blessednesse, is of two sorts: Eternall ioy, and the perfect seruice of God. Psal. 16. 11. *Thou wilt shewe me the path of life, in thy presence is the fulnesse of ioye: and at thy right hande there are pleasures for euermore.* Psal. 36. 8. *They shall bee satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* verse. 9. *For with thee is the well of life, and in thy light shall we see light.*

The parts of Gods seruice, are Praise & Thankgiuing. Reuel. 21. 3. *And I heard a great voyce out of Heauen, saying, beholde, the Tabernacle of God is with men, and he will dwell with them, and they shalbe his people, and God himselfe shalbe their God with them.* Chapter 5. 12, *Saying, with a loud voyce, Worthie is the lambe, that was killed to receiue power, and riches, and wisdom, and strength, and honour, and glorie, and praise, &c.* vers. 13. Chap. 11. 17. *The foure and twentie Elders, which sate before God on their seates, fel vppon their faces, and worshipped God, saying, We giue thee thanks, Lord God Almighty, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

The manner of perfourming this seruice, is to woship God by God himselfe immediatly. In heauen there shall neither be Temple, Ceremonie, nor Sacrament, but all these wantes shall God himselfe supply together with the Lambe, that is, Christ. Re. 21. 22. *I saw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

This seruice shal be dailie, and without intermission.

The order of the causes

sion. Reuel. 7. 15. They are in the presence of the throne of God, and serue him day and night in his Temple.

A Corollarie, or the last conclusion.

THUS God in sauing the Elect, dooth clearly set foorth his iustice and mercie. His iustice, in that he punished the sins of the Elect, in his Sonnes owne person. His mercy, in that he pardoned their sinne, for the merites of his sonne. Ephes. 1. 18. *That the eies of your vnderstanding may be lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance in his Saints. 19. And what is the exceeding greatnes of his power towards vs, which beleene, according to the woorking of his mightie power. verse. 20. Which he wrought in Christ. cha. 3. 18 That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. 19. And to know the loue of Christ.*

All these things the Lord himselfe hath thus decreede, and in his good time will accomplish them, to the glorious praise of his name. Prou. 16. 4. *The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.*

CHAP. 51.

Concerning the order of the causes of saluation according to the doctrine of the Church of Rome.

TThere are two things requisit to obtaine saluation: predestination, & the execution thereof.

Pre-

of Saluation and Damnation.

Predestination is a fore-ordaining of the reasonable creature to grace in this life, and glorie in the life to come. Sebast. Catta. Enchirid. tract. 1. cap. vlt.

This in regard of the first effects thereof, which are vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man. But for the more euident declaration of this, these seauen conclusions must be set downe.

I. The predestination, and Reprobation of God, doe not constrain or inforce any necessitie vppon the will of man.

II. God hath predestinated all men, that is, hee hath appointed and disposed all men, so as they might obtaine eternall saluation.

III. Man is neither by necessitie nor chaunce saued or condemned, but voluntarily.

III. God hath predestinated some, other hath hereiected.

V. Those whom God hath predestinated by his absolute predestination, which cannot be lost, they shall infalliblie die in grace: But they which are predestinate by that predestination, which beeing according to present iustice, may be lost by som mortall sinne which followeth, are not infallibly saued, but oftentimes such are condemned, & loose their crown & glorie. Hence ariseth that positio of theirs that hee which is iustified may be a reprobate, and
perish

The order of the causes

perish eternallie. Torrensis Aug. Confess. 2. booke 4. chap. 20. sect. Therefore, Predestination is not certaine, seeing it may be lost.

VI. God alone dooth know the certaine and set number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reprobued, and that can neither be encreased nor diminished.

The execution of Predestination, is either in infants, or those of yeares of discretion.

Concerning infants, the merite of Christ is applied vnto them, by baptisme rightlie administred: so that whosoeuer, in originall corruption, may trulie and properly be accounted for sinne, it is not onely, as I may say, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect. 5. can.

Neuerthelesse, they are vrged to confesse, that there remaineth yet in such as are baptized, concupiscence, or the relikes of sinne. The which seeing it is left in men for them to wrestle withall, it hath not power to hurt such as yeeld not vnto it.

The execution of Predestination in such as are of riper yeares, hath fixe degrees.

The first is vocation, wherby men, not for their own merits, but by gods preuenting grace through Christ, are called to turne vnto God.

The second is, a preparation to righteousness, wereby men, through the inherent power of free will, doe applie themselves to sanctification, after that

of Saluation and Damnation.

that the same power is stirred vp by the holy ghost For free wil is onely somewhat diminished, & not extinguished : and therefore, so soone as the holie Ghost toucheth and enlighteneth the hart, it worketh together with the same spirit, freelie assenting vnto the same . This preparation hath seauen degrees. Biel. 4. booke 14 dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This is the foundation of iustification, and prepareth the heart: because it stirreth vp free wil, that it may affect the hart with those motions, by which it is prepared to iustification.

I. The first act of faith, is to apprehend the vgliness of sinne, and the wages thereof.

II. After this followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed vnto it, the *merue of congruitie*, yet not immediate nor sufficient, but imperfect.

IIII. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue sinnes, by the infusion of charity into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and

The order of the causes

to wait on God, as the cheefest good.

VI. Out of this act of hope ariseth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a newe dislike, and detestation of sinne, not so much in regarde of feare of the punishment in hell-fire, as in regard of the offence to God, who is simply loued more then all other things.

VIII. After all these followeth a purpose of amendment of life: and heere comes in the merite of congruitie, that is sufficient: or els, the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of predestination, is the first iustification, whereby men of vniust are made iust, not only through the remission of their sinnes, but also by a sanctification of the inwarde man, by his voluntarie receiuing of grace and gifts.

The efficient cause of this iustification, is the mercie of God, and the meritorious passion of our Sauour Christ, whereby he purchased iustification for men. The instrumentall cause is Baptisme. The formall cause is not that iustice, which was inherent in Christ, but which he infuseth into man: and that is especially hope and charitie.

The fourth degree is the second Iustification, whereby men are of iust made more iust: the cause hereof is faith, ioyned with good workes.

It is possible for such as are renewed, to keepe the commandements: And therefore it is false that a iust man committeth so much as a veniall sinne,
in

of Saluation and Damnation.

in his best actions, much lesse, that he deserueth eternall death for the same.

The fift degree, is the reparation of a sinner by the Sacrament of Penance. The which is as it were, the second boorde after a ship-wracke. The cause why this reparation is necessarie, is, because men loose the grace of iustification by euerie mortall sinne.

The last degree is the fruite of Iustification: which is nothing els, but the meritorious rewarde of good woorkes, namelie, eternall life, which the good works of such as are in the estate of grace do, *ex condigno*, that is, of sufficient worthines deserue.

Thus much concerning the degrees of executing predestination. Now followeth the applying of predestinatiō particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secrete mysterie of Gods predestination, as to determine vndoubtedly, that he is in the number of them whom God hath ordeined to eternall happines. For no man, without especiall reuelation, can knowe, whome God hath chosen to be his heires. Sess. 6. c. 12.

The errors.

This doctrine of the Church of Rome, is in truth a blasphemous doctrine, & to be no better accounted off, then as a gibbet, which is set vp to torment and to racke the consciences of men: But I will onelie touch in a woorde, the maine absurdities of this their doctrine.

The order of the causes

I. They make the name of Predestination proper onelie to the Elect, as though God had not predestinated the reprobate, but onely fore-knowen that such shou'd be reprobates: fearing least in so dooing, they shou'd make God a cause, why the reprobates are damned. But Gods foreknowledge may as wel be termed such a cause, as his predestination. Actes 2.23. And Augustine acknowledgeth Gods predestination, as well in the reprobate as Elect. For, in his 15. booke of the Citie of God 1. chap. he maketh all men Cittizens of one of these two Citties, heauen and hell. The Cittizens of the one, are predestinate to raigne with God perpetuallie, the other, to suffer eternall punishment with the deuil and his Angels.

II. They teach, that Gods predestination is mutable: and so as that he, whome God hath predestinate to life, may for all that be condemned: and hee, who in Gods foreknowledge is a reprobate, may afterward obtaine eternall life. All this is flat contrarie: for God hath vndoubtedly & vnchangeably decreed, what shal become of euery man, who shal be saued, and who shal be condemned. Rom. 11. 29. *The giftes, and calling of God, are without repentance.* Math. 24. 24. *There shall arise false Christs, and false Prophetes, and shall shew great signes and woonders, so that (if it were possible) they should deceiue the verie Elect.* Rom. 8. 33 *Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth,* verse 34. *Who shall condemne? It is Christ which is dead, &c. vers. 35. Who shall separate vs from the loue of Christ?* 2. Tim.

of Saluation and Damnation.

2.19. *This foundation standeth sure, The Lord knoweth who are his.* Againe, if we graunt this, it must needs follow, that the foreknowledge of God may be de-
ceiued, his will altered, & his power weakned. The which is most blasphemous to thinke, or say. Finally, by this meanes, euerie man should be vncertaine of his predestination to life: and so that excellent and onelie sure ground-woorke of full assurance of saluation, is not onelie fore shaken, but quite and cleane ouerturned.

III. They teach, that God hath predestinate all to saluation: but *Paule*, 2. Thes. 2. 10. saith plainelie, *that there are certain men ordained to destruction, whom he distinguisheth from the Elect.* ver. 13. 2. 2. Tim. 2. 20 *In a great house, there are not onely vessels of golde, and of silver, but also of wood and of earth, and some for honour, and some for dishonour.* Math. 20. 16. *There are manie called, but fewe chosen.* And of so great a number of the Iewes, a remnant onely are saued. This also serueth to set out Gods goodnes, in that his benefit is not common to all men. For we vsually admire nothing but that which is rare.

III. They teach, that predestination, in regard of the last effect thereof, hath his cause in man: namely, in his free wil and workes. For whom God hath foreseene, that they would willingly receiue the grace of God offered them in Christ, & which would lead their liues according to the commandements, them did he predestinate: not by reason of their workes, but of his free grace: yet so, as that he had an eie or respect vnto the good works which

The order of the causes

they would do. This their brainficke imagination, *Paule* vtterly ouerthroweth, when he teacheth. Eph 1. 4. that God hath chosen the Ephesians before the foundation of the world were laid, not because he did foresee that they would bee holie, *but that they should be holy & without blame before him in loue.* Tir. 2. 12. Furthermore, seeing there is nothing either aboue God, or greater then God, it is palpable impietie to set downe any cause of his wil, which should be either without, or aboue himselfe. Therefore, wee doe not without good cause denie, that Gods foreknowledge of faith, and good workes in anie, can be a motiue why God should decree, that some men should be saued.

V. They say, that Baptisme truelie administred, doth not onelie wash away the guiltinesse, but also the corruption of original sinne, in such sort, as that after it is no more accounted a sinne. But contrariwise, it is most certaine, that, howsoeuer the guiltines of sinne be taken away, yet that naturall pollution and corruption, is not by and by extinguished but curbed, as it were, and kept vnder, that it beare not a full sway in man. For if it were otherwise, why should *Paule* so bewaile his originall corruption, as he doth: *I see, saith he, an other law in my members, rebelling against the law of my minde, and leading mee captive to the law of sinne, which is in my members: miserable man that I am, who shall deliuer me from this body of death?* And the same *Paul*, Rom. 7. 13. calleth originall sinne, *the worker of death.*

Againe, concupiscence is the verie root of actuall sinne:

of Saluation and Damnation.

sinne: therefore it must needes be properlie a sinne, euen after baptisme. James 1. 14. Lastly, vnlesse concupiscence were of the same nature with sinne, that vehement and earnest combate betweene the flesh and the spirite, would presently cease.

VI. They teach, that the power of free wil, which man receiued of God, to doe that which is good, is onelie lessened before true conuersion, and not extinguished: and therefore that it is possible for man to prepare himselfe for Iustification. But the Scripture saith, that a naturall man *can not perceiue the things which are of God*, much lesse will them. 1. Cor. 2. 14. And by the same we are taught, Eph. 2. 1. that men are not weake, or sicke, but *dead in sinne*.

VII. Where as they say, that the holie Ghost dooth onely stirre vp the will, to well dooing: it is apparantly false. For 1. Cor. 12. 3. *No man can say that Iesus is Lord, but by the holie Ghost*. And Phil. 2. 13. *It is God which worketh in you, to doe and to will*. And no man can come to the Son, except the Father drawe him. To conclude, how can there bee any sparke of goodnes in him, who is anew to be fashioned after God, in righteousnes and true holines. Ephe. 4. 24.

VIII. They teach, that in man there is a naturall preparation to grace: and that it dooth by a merit, which is of sufficient worthines, deserue iustification. This position fauoureth of more then Sathanicall pride. For can anie man thinke, (vnlesse he be besides himselfe) that hee, who deserueth infinite thousand damnations, can deserue the least droppe of grace. 2. Cor. 3. 5.

The order of the causes

IX. They teach, that that faith, which they make to bee the maine pillar of mans iustification, is nothing else, but a knowledge and illumination of the minde, concerning the truth of Gods word. The which, if it be so, I would faine know why the deuil might not bee saued, who hath this faith, which is the ground of iustification with the: & yet, albeit he haue this faith, no man will be so simple, as to think, that he is, or can be accounted one of the faithfull.

X. They maintaine, that the loue of God, cometh before reconciliation with God, which is made in the worke of iustification: but contrarie, vnlesse we were surely perswaded of Gods loue to vs, in the iustifying and sanctifying, it were impossible for vs to loue God. 1. Ioh. 4. 14. *We loue him, because he loued vs first.* Euen as wee see that the sun by his heat, must first warme the aire, before the aire by any heat of his, can warme our bodies.

XI. They say, that the formall cause of iustification, is inherent iustice. But albeit, this infused and inherent iustice, hath indeed his vse, and commendations, and reward: neuerthelesse, because it is in this life, by reason of the flesh, imperfect, and polluted, (as *Esay* speaketh) it cannot stand before Gods iudgement seat, and acquit any man from the sentence of condemnation, so as he might become heire of eternall life.

They will heere further say, that God dooth accept this inherent righteousnes, as a mercifull Father. This I graunt, neuertheles, Gods iustice must bee satisfied, or else wee are damned. Wherefore
Christ

The order of the causes

Christs obedience, apprehended by a true and lively faith, is to be accounted the true essence of iustification. In temptation and the combat with sinne and Satan, faith doth not reason thus : Now I haue charity and inherent iustice, and therefore God wil receiue me into his mercie ; But faith dooth rather looke directlie to the Sonne of God , who was sacrificed for vs, and sitteth at the right hand of the Father, making intercession for vs : to him dooth faith flie, and is perswaded that for his cause , our sinnes are pardoned, and we reconciled to God and that we are accounted iust, not by any inherent qualitie, but by the merite of Christs death and passion. Rom. 5. 19.

XII. That deuised subtiltie of second Iustification, is a meere delusion of the deuill. For first, the word of God alloweth none other iustification but one : there is one onelie iustice , and one onely satisfaction of the wrath of God. Secondlie, if the increase of inherent iustice, were a sufficient cause, to distinguish the iustification , they might as well make an hundreth iustifications, as two. Thirdly, where as they say , that men are iustified by good works, it is both false and ridiculous. False, 1. All workes, yea those which are done after, wee are receiued into Gods fauour, are excluded from iustifying. Eph. 2. 10. Rom. 3. 28. *We conclude, that a man is iustified by faith, without the workes of the Law.* Where Paule speaketh not of ceremoniall , but of morall woorkes doone vnder grace. 2. The cause of the cause, is the cause also of that, which is caused, but
grace

of Saluation and Damnation.

grace without works is the cause of predestination, which is the cause of iustification: therefore grace without woorkes, shall much more be the cause of iustification. I say it is also ridiculous, because to affirme, that inherent iustice may bee encreased by good woorkes, which are the fruite thereof, is as if one should saie, that the Vine is more strong and liuelie by bearing Grapes: and that the inwarde brightnes of the sunne is made greater, by sending forth of beames. That saying of *Luther* is most true: Good works maketh not a man iust, but a iust man maketh good workes. For good fruit maketh not a good tree, but declareth it to bee good, but a good tree must needs make good fruit.

XIII. They affirme, that euerie mortall sinne extinguisheth grace, the which, if wee may belecue Gods worde, is farre otherwise. *Iohn. 6. 37. All that the Father giueth me, shall come to me: and him that cometh to me, I cast not away. Math. 16. 16. Thou art Peter, and upon this rocke will I bulde my Church, and the gates of hell shall not preuaile against it. 1. Ioh. 2. 19. They went out from vs, but they were not of vs: for, if they had beene of vs, they would haue continued with vs. Rom 5. 1. Wee being then iustified, wee haue peace with God.* Now how can this be true, if he, that is once iustified may fall from grace.

XIIII. They affirme, that workes doo of sufficient worthines, merit eternall life. Heere we must consider, that if anie worke be meretorious, it must first be equiualent and proportionall to the iustice of God: secondly, God must receiue it vpon desert, not vpon fauour: Now for our workes, looke to the holiest,

The order of the causes

holiest, & they are verie imperfect: and if so be they were in perfection answerable to the law, yet were they no more, then wee are bound by duty to perfourme, And indeed nothing can merite ought at gods hands, but the works of Christ. For the humanity of Christ giueth the matter of a meritorious worke: & his diety, whervnto his humanity is, by an hypostatical vnion vnited, ministreth sufficient merite & worthines to the same worke. This also may we add, that the doctrin of works, doth greatly darken the merit of Christ: because the obtaining of eternal life is detracted from Christs death and obedience, & attributed to works. For (say these men) Christ by his passion, deserued that man should be iustified but man being iustified, deserued by his works eternal life. Augustin hath a notable sentence against this their doctrin in his 10. sermon de verbis Apostoli. If God (saith he) made vs men, and wee our selues made vs good men, we haue made somwhat better then that which God hath made. For a man that is saued, is better then anie man. If therefore God made thee a man, and thou didst make thy selfe a good man, that which thou didst make, is better then that which God made. Lift not thy self against God, submit rather thy selfe and reuerence him.

XV. They say, that without especiall reuelation, no man knoweth whether he be predestinate. But it is out of all controuersie, that God by his spirite, word, and effects of predestination, giueth certaine testimonies to such as are his children, that they are elect and shalbe saued. 1. Cor. 1. 12. We haue not receiued the spirite of the world, but the spirit which is of God,
that

of Saluation and Damnation.

*that we might know the things which are given vs of God
Luke 10.20. Reioyce, that your names are written in the
booke of life . But no man can reioyce for anie good
which he assuredlie knoweth not.*

Chap. 52.

Of the decree of Reprobation.

THus much shall suffice for the decree of Election : now followeth the decree of Reprobation, whereby God in his iust iudgement hath determined eternally to reiect some, to the praise of his iustice. 1. Pet. 2.8. *Being disobedient, unto the which thing they were ordained. Iude. 4. There are certain men crept in, which were before of olde ordained to this condemnation, vngodlie, &c. 1. Thes. 5.9. He hath not appointed vs to wrath, but to obtaine saluation by our Lord Iesus Christ. Rom. 9.22 What if God would to shew his wrath, and to make his power known, suffer with long patience the vessels of wrath prepared to destruction.*

Some, fearing least they should make God an vniust and cruell God, refer this worde predestination onely to the Elect: as for the reprobate, they hold, that God doth not predestinate them, but onely foreknow, that they should be condemned. Of this mind is Hemming. Syntag. chap. of Predestination: and Iacobus Andreas. These men turne the causes of saluation and damnation vp-side downe: following this order.

Gods

of Saluation and Damnation.

Gods decree, wherby he would that all men
should be saued in Christ.

The fall of Adam, not pre-ordained of
God, but only foreknown

Predestination, wher-
by God purposed with
himselfe to iustifie, and
perpetually to glorifie
certaine of Adams po-
sterity, frely of his own
mercie, not by their
faith or workes, which
he foresaw.

Gods foreknowledg
of mans incredulitie,
& contumacy, where-
by the rest of Adams
posteritie refuse that
grace which is offered
in the Gospell.

The decree of repro-
bation, whereby God
forknowing their con-
tumacie, adiudgeth
them to eternall dam-
nation.

An

The order of the causes

An vniuersall vocation, whereby grace & saluation is offred to all men without exception.

But this description halteth right down, as may be proued by manie reasons. First it is vntrue, that God would haue al men saued in christ. For no man can bee said to bee elected, if God will that all men shuld be elected in Christ. For election is a singling out of some from others: and hee that electeth or chooseth, cannot be said to receiue all: neither can hee that taketh all, be said to make choice of a few. Wherefore, as all men agree that there is a decree of election: so by the law of contraries, we must conclude, that there is in like order & place, the decree of reprobation opposite vnto it.

If anie man reason out of 1. Tim. 2. 4. *That God would that all men should be saued.* He must know, that this sentence is not generallie ment of all men, but indefinitelie of some. And therefore it must not be vnderstoode of euerie singular and particular man, but of euerie singular estate and condition of man. Reue. 5. 9. *Christ redeemed his by his bloud out of euerie kinred, and tong, and nation, and people.* And he is said. Mat. 4. 23. *To haue cured euerie disease, that is, euerie kinde of disease.* And Rom. 5. 18. *As by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men, to the iustification of life.* 19. *For as by one mans disobedience many were made sinners, so by the obedience of one, shall manie also bee made righteous.* In this place we must note, that the words (*all men*) are indefinitelie put for manie. August. in Enchirid. ad Laurent.

of Saluation and Damnation.

rent.c.103. The Scripture (saith hee) that speaketh of God, that hee would haue all to bee saued, not as though there were none whome he would haue condemned, seeing he would not shew his miracles to the, who if he had shewed to them any, they would as bee himselfe saith, haue repented: But we must understand by all men, all sortes of men, whether Kings or subiectes, or any other condition whatsoever, &c. And in his booke de Corrept. & Gracia.c.14. It is said, that he will haue all to be saued, namely, such as are predestinate to saluation, because of all sortes of men, some are predestinate, as it is spoken of the Pharisees, Yet the euery berbe. Whereas Peter saith. 2. Pet. 3. 9. God would haue no man to perish, but all men to come to repentance, this must be understood of al the elect: because he speaketh of such as are faithfull & sanctified.

As for the place in Ezek. 18. 23. God will not the death of a sinner: we must holde this, that (God will) is not, as it is the ouerthrowe and destruction of his creature: yet may he be said to will it another way: namely, as death is a punishment, & meanes to declare the Iustice of God.

Now in that Iohn saith. 1. Iohn 2. 2. That Christ is a propitiatio for the sinnes of the whole world: his meaning is not, that all the world shal be saued, but that the elect, chosen out of al the world, shal haue christ their propitiatour. For so saith Christ himselfe, that he asketh not for the world, but for them whome the Father hath giuen him out of the world. Now it cannot be, that he shuld be a propitiation for them, for whom he doth not vouchsafe to pray.

Secondly, it is false that God will haue none damned

The order of the causes

ned. For seeing that some men are condemned, it must needs be either with his will, or without his will. If without his will, then violence shall be offered to the will of God, something being doone against it, which is impious once to thinke, if with it God must needs chaunge his minde, which cannot be. Neither is there any cause why we should think that God is an acceptor of persons, ifso bee hee ordeaine anie to condemnation: because hee was not moued herevnto by anie inherent circumstance of anie mans person: neither oweth he ought to anie man, and may do with his own that which seemeth good vnto him.

Neither must any thinke, that hereby God hateth his creature: for hee decreede to destroy his workmanship, not because hee hated it, but vpon iust causes knowen to him, he ordained it to be subiect to his hatred. And God doth not actually hate any thing for ought but sinne. That saying of Aug. to Simpl. is a true saying. *When God maketh the wicked, whom he doth not iustifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them vessels, they haue their use, namely, that by their paines to which they were ordeined, the vessels of honor might reape profite. God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as hee made them vessels of destruction, hee did it to instruct others. As for their impietie, which he neuer made, that hee hateth vnto the end. As therefore a iudge hateth best in a man, but hee dooth not hate*

of Saluation and Damnation.

hate his punishment that hee is sent to worke in the mines. For the theefe doth the first, the Iudge the latter: so God, whereas of the companie of them which perish, hee maketh vessels of perdition, he dooth not therefore hate that which he dooth, that is, the condemnation of those which perishe in their due punishment for sinne.

If any oppose against this, the place of Mal. 2. 10. That God is the Father of all: they must consider that it is to be vnderstood of Gods church, out of which all the corrupt posteritie of Adam, are the sonnes of wrath, and children of Satan. Ephe. 2. 2. Ioh. 8. 44. Last of all, this reason must not bee vrged, that God created any to the end he might destroy them. For the end of euery mans creation, is the glory of God to the manifestation whereof the wicked were ordeined. Pro. 16. 4.

Thirddie, whereas they say, that God did onelie foreknow, and not from eternitie decree the fall of Adam, it is most impious. For there is not the very least thing in nature, but it commeth to passe by Gods decree. Mat. 10. 30. Yea, those actions which are sin, the Lord hath in his counsell determined of the. Act. 4. 28. Therefore, if any be of this mind they either ouerturne Gods prouidence & counsel, or at the least make it to be but a fond & idle speculation.

Fourthly, this is a preposterous doctrine, namelie, that God did first foreknowe the fall of mankinde in Adam: and after that, ordeined such as hee foreknew, to death or life. For the end is alwaies first in the intent of the agent. Again, the fall of Adam is a subordinate means, wherby God doth execute the

The order of the causes

decree of predestination. Therefore no man may thinke, that God first tooke counsell of the meanes wherby his decree might bee accomplished, and afterwarde considered of the thing to bee accomplished, that is, of the decree of his election and reprobation.

Last of all, it is not true, that all men are called to saluation: and that therefore that grace which is in Christ, is offered to all: and that God decreed to reiect some for their vnbeliefe, which he foresawe in them. For manie children of faithfull parents haue died before they had any vse of reason at all: ye many thousands of riper yeres, which haue not had so much as a glimering of Christ. Act. 14. 16. And albeit a man should neuer contemne the Gospell, yet the corruption of originall sinne, were enough to condemne the whole world. Againe, that great admiration of Paul. Rom 9. 20. *O man, who art thou which pleadest against God?* sheweth manifestly that the cause why God decreede to reiect some, is vnsearcheable, and that it dooth not depende vpon his fore-sight, that such would spurne against the grace offered them in the Gospell. Aug. hath a fitte speech for this purpose. Epist. 105. *Who, saith he, created the reprobate, but God? and why? because it was his good pleasure? But why was it his pleasure? O man, what art thou which disputest with God?*

Chap. 53.

Concerning the execution of the decree of
Reprobation.

In

of Saluation and Damnation.

IN the execution of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of reprobation, is the fall of Adam, by which fall he was subiect both to sin & dānation. Ro. 11. 32. *For God hath shut vp all in vnbeleefe, that he might haue mercie on all.* 1. Pe. 2. 8. Here we must note, that God hath so decreed to condemne some, as that notwithstanding all the fault and guilt of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation those he hateth: this hatred of God is, whereby hee detesteth & abhorreth the reprobate whē he is fallen into sin, for the same sin. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent or a cause of Gods decree, but onely a consequent and followeth the decree.

Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: as soone as they are borne, for the guilt of original and naturall sinne, being left in Gods secret iudgement vnto themselves, they dying are reiectēd of God for euer. Rom. 5. 14. *But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Ro. 9. 11. *For yer the children were borne, and when they had neuer done good nor euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth.*

The order of the causes

Reprobates of riper age, are of 2. sorts, they that are called (namelie by an vneffectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of reprobation hath 3. degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgment of Gods calling, is, whereby the Reprobates for a time do subiect themselves to the calling of God, which calling is wrought by the preaching of the worde. Math. 22. 14. *For manie are called, but few are chosen.* And of this calling there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6. 4. *For it is impossible, that they which were once enlightened, &c. 2. Pet. 2. 20. For if they, after they haue escaped from the filthines of the worlde, through the knowledge of the Lord, and of the sauiour Iesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them then the beginning.*

The second is a certaine penitency, whereby the reprobate, I. Doth know his sin. II. Is pricked with the feeling of Gods wrath for sin. III. Is greeued for the punishment of sin. IIII. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sin. VI. Desired to be saued. VII. Promiseth repentance in his miserie or affliction, in these wordes. *I will sin no more.* Mat. 27. 3. *Then when Iudas which betrayed him, saw that he was condemned, hee repented*

of Saluation and Damnation.

pented himselfe, and brought againe the thirtie peeces of siluer, to the chiefe Priests and Elders. Heb. 12. 17. For ye know, how that after ward also when he would haue inherited the blessing, he was reiected: for he found no place to repentance, though he sought the blessing with teares. 1. King. 21. 27. Now when Ahab heard those words, he rent his clothes, and put sackcloth upon him, and fasted, and laie in sackcloth, and went softly. Numbers. 23. 10. Let me die the death of the righteous, and let my last end be like his. Psalm. 78. 32. For all this they sinned still, and beleued not his wondrous woorkes. Verse 33. Therefore their daies did hee consume in vanitie, and their yeeres hastilie. verse 34. And when he slew them, they sought him, and they returned, and sought God early. Ver. 35. They remembered that God was their strength, and the most high God their redeemer.

The third degree is, a temporarie faith, wherby the reprobate doth confusedly beleue the promises of God, made in Christ, I say, *confusedly*, because he beleueth that some shall be saued, but he beleueth not that he himselfe particularly shal be saued, because he being content with a general faith, doth neuer applie the the promises of God to himselfe: neither doth hee so much as conceiue any purpose, desire, or endeouour to apply the same, or any wrestling, or struing against securitie or carelesnes, and distrust. Iam. 2. 19. Thou beleeuest that there is one God, thou doest well: the devils also beleue it, and tremble. Matth. 13. 20. And he that receiued seede in the stonie ground, is he which heareth the word, and incontinentlie with ioy receiveth it. 21. Yet hath he no roote in himselfe,

The order of the causes

and dureth for a season. Iohn. 2. 23. Now when he was at Ierusalem at the Passeouer in the feast, manie beleueed in his name, when they saw his miracles which he did. v. 24. But Iesus did not commit himselfe vnto them, because hee knew them all.

The fourth is, a tasting of heauenlie gifts: as of Iustification, and of Sanctification, and of the vertues of the worlde to come. This tasting is verily a sence in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they do not enioy the same. For it is one thing to tast of dainties at a banquet, & another thing to feed & to be nourished therby. Heb. 6. 4. For it is impossible, that they which were once lightned, & haue tasted of the beauenly gift, & were made partakers of the holy Ghost.

The fift degree, is the outward holines of life for a time, vnder which, is comprehended the zeal in the profession of Religion, a reuerence and feare towards Gods ministers, and amendment of life in manie thinges. Marke. 6. 20. For Herode feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when hee heard him, hee did manie things, and heard him gladlie. Acts. 8. 13. Then Simon himselfe beleueed also, and was baptized, and continued with Philip, and wondred when hee saw the signes and great miracles which were done. Hose. 6. 4. O Ephraim, what shall I doe vnto thee? O Iudah, how should I entreat thee? for your goodnes is as a morning cloud, and as the morning dew, it goeth away.

The second degree of the execution of Gods
counsell

of Saluation and Damnation.

counsell of reprobation, in men of ripe age which are called, is a falling awaie againe, which for the most parte is effected and wrought after this manner. First, the reprobate is deceiued by some sinne. Secondlie, his heart is hardned by the same sinne. Thirdlie, his heart beeing hadened, it becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he consenteth not to Gods word, when he hath heard & knowen it. Fiftlie, an Apostacie or falling away from faith in Christ, dooth immediatelie follow this vnbeliefe. He. 3. 12, 13. *Take heed brethren, least at any time there be in any of you an euill heart, and unfaithfull to depart away from the liuing God.* 1. Tim. 1. 19.

This Apostacie, is sometimes sinne against the holie Ghost, which is, when anie man willinglie through obstinate malice, dooth speake blasphemie against Christ and his diuine truth, which he hath certainly knowen. This obstinacy of the hart, ariseth from the old and engrafted affections, hatred, enuie, and malice, directlie against God himselfe and Christ. It hath his name, not because it is committed against the person of the holie Spirit; but because it is doone against the gift of the holie Ghost, namelie, Illumination. This cannot be forgiven, because it excludeth all faith and repentance Heb. 6. 4 and chap. 10. ver. 26. *For wee sinne willingly after that we haue receiued the truth, there remaineth no more sacrifice for sinnes.*

After Apostacie followeth pollution: which is the very fulnes of all iniquitie, altogether contrarie to

The order of the causes

sanctification. Gene. 15. 16. *And the fourth generation, they shall come hither againe, for the wickednes of the Amorites is not yet full.*

The third degree, is damnation, whereby the reprobates are deliuered vp to eternall punishment. The execution of damnation beginneth in death, and is finished in the last iudgement. Luke. 16. 22. *And it was so that the beggar died, and was caried by the Angell into Abrahams boosome, the rich man also died, & was buried, ver. 23. And being in hell torments, hee liſt up his eyes and ſaw Abraham a farre off, and Lazarus in his boosome.*

The execution of the degree of reprobation in infidels, which are not called, is this. Firſt, they haue by nature, ignorance and vanitie of minde. After that, followeth hardnes of heart, whereby they become void of al ſorrow for their finnes. Then cometh a reprobate ſence, which is, when the naturall light of reaſon, and of the iudgement of good and euill is extinguished. Afterward, when the heart ceaſeth to ſorrow, then ariſeth a committing of ſin with greedines. Then cometh pollution, which is the fulnes of ſinne. Laſtly, a juſt reward is giuen to all theſe, to wit, fearefull condemnation. Ephes. 4. 18. *Having their cogitation darkened, and being ſtrangers from the liſe of God, through the ignorance that is in them, becauſe of the hardnes of their hearts. Rom. 1. 28. For as they regarded not to know God, euē ſo God deliuered them up into a reprobate minde, to doe thoſe things which are not conuenient.*

Chap.

The order of the causes

Chap. 54.

*Of the state and condition of the Reprobates
when they are dead.*

THe death of the Reprobate, is a separation of the bodie and the soule: of the bodie, that for a time it may lie dead in the earth: of the soule, that it may feele the torments of Hell, euen vntill the time of the last iudgement: at which time the whole man shall be cast into the most terrible and fearfull fire of hell. 1. Pet. 3. 19. *By the which he also went, and preached vnto the spirites that are in prison.* Luke. 8. 2. Peter. 2. 4. *For if G O D spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to bee kept vnto damnation.*

The reprobates when they die, doe become without sence and astonied, like vnto a stone: or else they are ouerwhelmed with a terrible horreur of conscience, and despairing of their saluation, as it were, with the gulse of the sea ouerturning them. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Naball, his wife tolde him those woordes, and his heart died within him, and hee was like a stone.* verse. 38. *And about ten daies after, the Lorde smote Naball that hee died.* Math. 27. 5. *And when hee had cast downe the silver peeces in the temple, he departed, and went and hanged himselfe.*

Chap.

of Saluation and Damnation.

Chap. 55.

*Of the condemnation of the Reprobates at
the last iudgement.*

IN the last iudgement, at the sound of the Trumpet, the liuing beeing stricken with horroure and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the liuing and the dead shall then haue immortall bodies, but without glorie: and they standing vppon the earth at the left hand of Christ the Iudge, shall heare the sentence of condemnation: *Depart from mee, yee curssed into euerlasting fire, which is prepared for the de- uill and his Angels.* Iohn. 5. 29. And they shall come foorth that haue done good, vnto the resurrection of life: but they that haue doone euill, vnto the resurrection of condemnation. Matth. 25. 41. 1. Thessalon. 4. 16 For the Lorde himselfe shall discend from heauen with a shewe, and with the voyce of the Archangell, and with the Trumpet of God, and the dead in Christ shall rise first. Verse. 17. Then shall wee, which liue and remaine, bee caught vp with them also in the cloude, to meete the Lorde in the aire: and so shall wee be euer with the Lord.

Chap. 56.

Of the estate of the Reprobates in hell.

After that the sentence of condemnation is pronounced, then followeth euerlasting death: where.

The order of the causes

whereof this is the estate.

I. The Reprobates are separated from the presence and glory of God.

II. They are punished with eternall confusion, and most bitter reproches : because all their secreete wickedneses and sinnes are reueiled. 2. Theff. 1. 9. *Which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.* Math. 5. 8. *Blessed are the pure in heart, for they shall see God.* 1. Iohn. 2. 28. *And now litle children, abide in him, that when he shall appeare, we may be bolde and not be ashamed before him at his comming.*

III. They haue fellowship with the deuill and his Angels Mat. 25. 41.

IV. They are wholie in bodie and soule, tormented with an incredible horror, and exceeding great anguisher, through the sence and feeling of Gods wrath powred out vpon them for euer. Ilay 66. 24. *And they shall goe forth, and looke vpon the carcases of men, that haue transgressed against me: for their worme shall not die, neither shall their fire bee quenched: and they shall be an abhorring vnto all flesh.*

Hereupon is the punishment of those, that are condemned, called Hel fire, a worme, weeping, and gnashing of teeth, vtter darkenesse, &c. Reuel. 21. 8. *But the fearful, & vbeleeuing, & the abominable, and murtherers, & whoremongers, & sorcerers, & idolaters, and all liars, shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.* Math. 13. 42. *And shall cast them into a fornace of fire, there shalbe weeping and gnashing of teeth,* Ilay. 66. 24.

of Saluation and Damnation.

A Corollarie.

ANd this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and cheefest end in all these thinges. Therefore let euerie Christian propound the same end vnto himselfe. Rom. 9.14. *What shall we say then? is their vnrighteousnesse with God? God forbid. verse 15. For he said to Moses, I will haue mercie on him to whome I will shew mercie: and will haue compassion on him, on whom I will haue compassion. verse 16 So then, it is not in him that willet h, nor in him that runneth, but in God that sheweth mercie. verse. 17. For the Scripture saith vnto Pharaoh, for this same purpose haue I stirred thee uppe, that I might shewe my power in thee, and that my name might bee declared throughout all the earth. 1. Corinth. 10.31. Whether therefore, yee eat or drinke, or whatsoeuer ye doe, doe all to the glorie of God.*

Chap. 57.

Of the Application of Predestination.

THe right aplying of Predestination to the persons of men, is verie necessarie: and it hath two partes. The first, is the iudgement of particular predestination, and the second, is the vse of it.

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of Saluation and Damnation.

The iudgment and discerning of a mans owne predestination, is to be performed by meanes of these rules which follow.

I. The Elect, alone, and all they that are elect, not only may be, but also in Gods good time, are sure of election in Christ to eternal life. 1. Cor. 2. 12. 2. Cor. 13. 5.

II They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods Spirit, & the workes of Sanctification. 2. Pet. 1. 10. Rom. 8. 16.

III If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirite of God, or their owne carnall presumption. First, by a full perswasion which they shall haue, for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh cannot in any wise doe. Secondly by the manner of perswasion: for the holy Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kinde of perswasion is farre different from that kinde, which Satan vseth. Thirldly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrarilie, it is most liuely and stirring, if it come from the holy Ghost. For such as are perswaded that they are elected, and adopted children of God, they will loue God, they will trust in him, and they will call vpon him with their whole hart.

III .If

The order of the causes

IV. If the testimonie of Gods Spirit, be not so powerfull in the elect, then may they iudge of their electiō, by that other effect of the holy ghost: namely, sanctificatiō: like as we vse to iudge by heat that there is fire, when we cannot see the flame it selfe.

V. And of al the effects of sanctification, these are most notable. I. To feele our wants, & in the bitterness of heart, to bewaile the offence of God in euery sin. II. To striue against the flesh, that is, to resist, & hate the vngodly motions therof, & with griefe to think them burdenous & troublesome. III. To desire earnestly and vehemently the grace of God, and merit of Christ to obtain eternall life. IIII. When it is obtained, to account it a most pretious iewel. Ph. 3. 8. V. To loue the minister of Gods word, in that he is a minister, and a christian, in that he is a christian: and for that cause, if need require, to be ready to spend our bloud with them. Mat. 10. 42. 1. Ioh. 3. 16 VI. To cal vpon God eternally, & with teares. VII To desire & loue Christs comming, and the daie of iudgment, that an end may be made of the daies of sin. VIII. To flie al occasions of sin, and seriously to endeuour to come to newnes of life. IX. To perseuer in these things to the last gaspe of life. Luther hath a good sentence for this pourpose, *He that will serue God must (saith he) beleene that which cannot be seene, hope for that which is deferred, and loue God, when hee sheweth himselfe an enemy, and thus remaine to the end.* Now, if so be al the effects of the spirite are very feeble in the godly, they must know this, that God trieth them, yet so, as they must not therewith bee dis-

of Saluation and Damnation.

dismayed, because it is most sure, that if they haue faith, but as much as a grain of mustard seed, and as weake as a yong infant is, it is sufficient to engrasse them into Christ, & therefore we must not doubt of their election, because they see their faith feeble, & the effects of the holy Ghost faint within them.

VI. Neither must he, that as yet hath not felt in his heart anie of these effects, presentlie conclude, that hee is a Reprobate: but let him rather vse the word of God, and the sacraments, that he may haue an inward sense of the power of Christ, drawing him vnto him, and an assuraunce of his redemption by Christs death and passion.

VII. No man may peremptorily set down, that he or any other is a reprobate. For God dooth oftentimes prefer those, which did seeme, to be most of all estranged from his fauor, to be in his kingdom, aboue those, who in mans iudgement were the children of the kingdome. Hence is it, that Christ saith: *The Publicanes and harlots goe before you: and, manie, an one is called at the eleuenth houre*, as appeareth by that notable example of the theefe vpon the crosse.

The vses which may be made of this doctrine of predestination, are verie manie. First, for our instruction, we are taught these things.

I. That there is neither any iustification by works nor any workes of ours that are meritorious. For Election is by the free grace of God: and therefore in like sort is iustificatio. For (as I said before) the cause of the cause, is the cause of the thing caused. And for this reason, is the woorke of saluation, grace in
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The order of the causes

the matter of saluation dooth challenge the whole worke to it selfe. Rom 11.5. *At this time there is a remnant through the election of grace.* 2. Tim. 1.9. *Who hath saved us, and called us with an holie calling, not according to our workes, but according to his owne purpose and grace, which was given to us, through Christ Iesus, before the world was.* Phil. 1.29. *Vnto you it is given for Christ, that not onely yee should beleue in him, but also suffer for his sake.* Rom. 3.24. *We are iustified freebie by grace.* Titus 3.5. *Not by the workes of righteounesse, which wee had doone, but according to his mercie hee saved us.* Ezech. 36.27. *I will cause you to walke in my statutes.* Romans 6.23. *The gift of God is eternall life.*

II. That Astrologie, teaching, by the casting of Natiuities, what men will be, is ridiculous, and impious: because it determineth, that such shalbe verie like in life and conuersation, whome God in his predestination hath made vs vnlike. *Iaacob and Esau*, borne of the same parentes, and almost in the same moment of time, (for *Iaacob* held *Esau* by the heele, as he was borne) were of most vnlike dispositions, and had diuers euent. The like may we see in all twins, and others which are borne at the same time.

III. That God is most Wise, Omnipotent, iust, and mercifull. O the woonderfull riches, both of the wisdom and knowledge of God! howe unsearchable are his iudgements, and his waies past finding out! Ephel. 1.5. *Who hath predestinate us, to bee adopted through Iesus Christ vnto him selfe, according to the*
good

of Saluation and Damnation.

good pleasure of his will.

Secondly, being the seruants of Christe, we are admonished.

I. To fight against all doubting and diffidence of our Saluation, because it neither dependeth vpon workes nor faith, but vpon Gods decree, which is immutable. Math. 24. 24. Luk. 10. 20. Reioyce that your names are written in the booke of lyfe. Rom. 8. 33. Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne? 2. Tim. 2. 19. This teacheth, that the anker of hope must be fixed in the trueth, & stability of the immutable good pleasure of God: so that albeit our faith be so tossed, as that it is in danger of shipwrack, neuertheles it must neuer sink to the bottome, but euen in the middes of daunger, take holde vpon repentance, as on a board, and so recouer it selfe.

II. To humble our soules vnto the mightye hand of God: For we are as claye in the hand of the potter. Rom. 9. 21. They through infidelitie are broken off, but thou standest through faith. Be not hie minded but feare.

III. To giue glorie to God. 2. Thes. 2. 12. Wee ought to giue thanks all way to God for you brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation.

IIII. To beate crosses patientlye. Rom. 8. 29. Those which he knewe before, he also predestinate, to be made like to the image of his Sonne. This likenesse to Christ, is in bearing afflictions. Phil. 3. 10. That I may knowe him, and the vertue of his resurrection, and

The order of the causes

the fellowship of his affections, to be made confirmable to his death.

V. To doe good woorkes. Ephes. 2.10. *Wee are his workmanship, created in Christe Iesus to good workes, which God hath ordained, that we should walke in them.*

Thus much concerning Theologie.

The sacred Sciences retainers to Theologie, are diuers: and are hereafter (Godwilling) to be opened.



An



*An excellent Treatise of comfor-
ting suche as are troubled about their
Predestination,*

*Taken out of the second answer of M. Beza, to D.
Andreas, in the Acte of their Colloquie at
Mompelgart, &c.*

VNlesse (saith D. Andreas) re-
generation bee alwaies united
to Baptisme, and remayneth in
such as are baptized, how shuld
the troubled cōsciences of those
be eased and comforted, who be-
cause they feele not in themsel-
ues anye good motions of Gods
holye Spirite, finde none other
refuge but the Woorde and Sacramentes, especiallye
the Sacramente of Baptisme? Nowe this remedye
woulde bee of small force, except it be opposed against
those imaginations, which the Denill casteth into a
troubled heart, yea, except it taught such, that God is
greater then our heart, who in Baptisme hath not one-
lye offered to vs the adoption of Sonnes, but hath in-
deede bestowed the same upon vs: as it is said by Christ,
Hee that beleeueth, and is Baptized, shall bee
X 2 saued

faued. And by Paul, Yee which are baptized, haue put on Christ. David being armed with the like comforte from his circumcision, feared not to ioyne battell with that great Gyant Golyah: and if this were not soe, it must needes follow, that Baptisme were nothing else but an idle ceremony, and also the persons of the Trinite would bee thought lyers. Wherefore those afflicted men, when Satan assaulteth them, must resist him with these woords: Depart from mee Sathan, thou hast neither parte nor portion in the inheritaunce of my soule, because I am baptized in the Name of the holye Trinite, and so am truely made the Sonne of God by adoption. And are these the strong weapons, which so many times, and in so many wordes, haue beene objected against me, by D. Andrreas? and whereby hee hath gotten the victorie? but because this his reason is somewhat intricate, I will explaine it after this sorte. First, for the place of Scripture which he alledgeth, namely, that *God is greater then our heartes*. It is so farre from comforting an afflicted conscience that it will rather dryue him to dispaire. Neither doth *Iob. 1. Epist. 3. 20.* make mention of it, to ease such as are in dispaire, shewing vnto them by that sentence, the greatnes of Gods mercyes: but rather that he might thereby, euen bruse in pieces, the hartes of proud persons, when they consider the greatnes of Gods Maiesty. And for the other place when as a man doubteth of his saluation, and feeleth no testimonies of faith in himselfe, (for such an one we heere speake of) what comforte think you can he haue in these woordes, *Hee that beleueneth and*
is

is baptized, shalbe saved? For he would rather, reason contrarily, thus: I indeede am baptized, yet for all that I belecue not, and therefore my haptisme is not auailable, I must needs be condemned. For the saying of August. in his treatise vpon *Iohn. 6.* is very true, who speaking of Simon Magus, sayeth, (*What good did it him to be baptized? Brag not therefore (saith he) that thou art baptized, as though that wer sufficient for thee, to inherit the kingdome of heauen.* As for the place of Paul, *Gal. 3.* I shewed plainly before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons, taken from the obsurditye that would followe, of more force then the former, albeit he makes them especial pillers to vnderprop the truth of his cause. For, I pray you, is God of lesse trueth, because his trueth is neglected, & derided of them that contemne it? Is the ceremonie of Baptisme therefore in vaine, because some refuse the grace offred in baptism: others (if we may belecue D. Andr.) reiect that grace when they haue receiued it? What? Is not the Gospel therfore the power of God to saluation, because it is to such as belecue not the sauour of death to eternal death? May not the Supper of the Lord, be a pledge of Gods covenant, because so many abuse thescholy signes, or (as D. Andreas is of opiniō) the very body & blood of our Sauour Christ? And, that I may reason frō that which is true in the experience of euery childe, can the sunne be said to be without light, because they which are blind, & a sleepe, haue no benefit by the light thereof, neither such as shut their eies so close

that they will not enioy the cōfort of the light? But amongst all, this one is most childish, that D. Andr. will make this his principal argument, namely, that in vaine did man, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, that all such as are baptized, are in baptisme adopted the sonnes of God. For first, if this were a good consequēt in baptisme: it were in vaine, for such an afflicted conscience, to gather vnto himselfe a testimonie from the word of God, & the other Sacrament of the Lords Supper, vnlesse we make all those to be in like sort regenerate, and adopted, vnto whom the word of God is preached, and the Lordes Supper administered: either of which, for D, Andreas to affirme, is a bolde vntrueth.

But to omit this, what if we graunt this which D. Andr, requireth cōcerning Baptisme? may not for all that, any that is so tempted, by Satans pollicie, reuel this great comfort, by his owne argument? after this sort. I will graunt D. Andr. your question: suppose I haue been baptized, & adopted the sonne of God, yet seeing you teache, that the grace of God is not so sure but that I may fal frō the same, as indeed I feele that I haue greeuously fallē, what do ye now els but lifte me vp with one hand to heauen, & with the other cast me downe into hell? what meane you therefore to teach me those things which are so far from easing me, as that contrarily, they do more and more lay out vnto me, mine abominable & vngratefull heart? See nowe what sure consolation, consciences greeuously afflicted may reape by this doctrine

doctrine of their comforter, D. Andreas.

Now if any be desirous to know what spirituall comfort is most meet to be ministred vnto consciences so troubled, I will shewe them that which is grounded vpon a sure foundation, & which I my self haue often found to be true in mine owne experience, the which also I purpose to handle more largely, for the benefit of the christian reader. First therefore we teach contrarily to that which D. Andreas doth most falsely object against vs, that the eternall decree, or as *Paul* spebeth the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namelye in his vocation, by the word & Sacraments. This I speak of such as are of yeeres of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that externall vocatiō, is not proper only to the elect (*for many are called, but few are chosen*) but suche a vocation as is effectuell, that is, wherby the vnderstanding is not only enlightned, with the sauing knowledge of God, but in the will also there is created, a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sin, & loue of that which is good, or rather a desire to will and do that which is right. Therefore when we see one thus dangerously tempted, wee applye vnto his afflicted conscience, that true Nephthes, and comfortable, & restorative medicine, which is taken from Gods effectuell vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doo with such an one,

who either was neuer called by the preching of the
Gospell, or if he were called, yet seemeth bothe to
himselſe & others neuer to haue regarded him that
called: and hence concludeth that hee is not in the
number of the whome God hath purposed to take
pitty vpon: I foorthwith tel him, that Satan playeth
the Sophiſter, in teaching him thus to conclude: for
this his reason is as vntrue, as if a mā looking at mid
night, & ſeeing that the ſun is not then riſen, ſhould
therfore affirme that it would neuer riſe. And this
is that which when I objected to D. Andræas. pag.
482. He very boldly corrupting my meaning, prin-
ted this as mine aſſertion, *Say vnto a man that is af-
flicted, the ſun is riſen, although as yet it be not riſen.* But
I teach not lyes, how ſoener this deprivation of my
words came frō D. Andr. printers, or himſelſe. And
whereas D. Andr. excepted, that this conſolation
were to no purpoſe, becauſe he that was afflicted
might doubt, whether this Sunne would euer riſe
or not: I answered to him, that which the Printers
haue quite left out, and which I will now therefore
more fully repeate. I was wont therfore to tell the
partye thus troubled, after he had forſaken his falſe
and deueliſhe poſition, that although an externall
vocation were not of force enough to appeaſe an af-
flicted conſcience, yet it was of ſufficient force and
efficacy againſt the Deuill. For I tell him that they
which neuer had external nor internal calling, they
(if we regard an ordinary calling) muſt needs periſh:
but whoſoever is once called, he hath ſet as it were
his foot in the firſt entry into the kingdō of heauen
and

and vnlesse it be by his owne default, he shall come afterwarde into the courtes of God, and so by degrees into his Maiesties pallace. And for the confirmation of this, I vse dyuerse waies. For why, say I, doubtst thou of his good will towards thee, who in mercye hath sent me a minister to call thee vnto him, thou hast no cause, vnlesse thou alledge the number of thy sins. If this be all, why, oppose the infinite greatnes of Gods mercy against thy sinnes, who hath sent me to bring thee vnto him.

The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling block vnto thy selfe? and refuseth to followe him? If thou feelest not as yet inwardly in thy self to be forward pray that thou mayest be. Knowe this for a most sure trueth, that this desire in thee is a pledge of Gods fatherly good will towards thee. Henceither can, nor will be wanting to this which he hath stirred vp in thee. After these exhortations, I shewe him, howe some are called at the eleuenth hower, how the Gentiles, after many thousand yeres were called to be Gods people, how the theef was saued vpon the crosse: these and many other remedyes I vsed, whereof, neuer remember that I repented me.

But if I deale with such as haue before obeyed the Lords calling, and either by reason of some greuous sinne into which they haue fallen, or because they haue absented themselues frō the Church of God, or in that they, refusing publike and priuate admonition, haue beene offenciue to the Church,
or

or, which in myne experience, hath befallen many very good and godlye persons, whilest they satisfie not themselues, they are so altogether busilye conuersant in reprehending and iudging them selues, that they for a while forget the mercy of God, with these, to omit such as for some naturall infirmities, are, if they procure not speedy help of some expert Minister most daungerouslye tempted with these (I say) I vse this order.

First, I desired, that they intimate vnto mee, that which especially greeueth them, & as I vnderstand both the thing and measure thereof by them: I take especiall care of this, that they beeing already ouermuch cast down, that I then, by the seuerer denunciation of the Lawe, doe not quite ouerturne them: yet so, as that I doo not altogether withdraw them, either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can, I temper the words of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared the, I then demand, whether they haue beene euer in this case, or noe? Nay, (say they for the most part) the time was, when I was in great ioy and peace of conscience I serued the Lord, then was I an vnhappy person, full of faith, full of hope: but now wretch that I am, I haue losse my first loue, and there is nothing vexeth me more then to remember those times past. But (say I) whether consideration is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy

thy selfe, that thou shouldest offend so gracious & so louing a father? Both, say they, but especiallye the latter. Therefore (say I) sin also displeaseth thee, in that it is sin, namely, because it is euil, and God who is goodnes it ielfe, is offended with it? It is euen as you haue told vs (say they) and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and merciful a father. The I tell them, that no man is offended, but rather is glad when he can iniury one whom he hateth: this they graunt, and withal say, God forbid, that albeit the Lord hate me, I in like sort should hate him, vn to whom if it were possible, I would be reconciled again. Then I ad this, be of good comforte my deer brother, you are in good case. For who can loue God, especially whē he was wounded by him, who can bewaile the losse of his friendship, who can desire to come againe into his fauour, but he whome God still loueth, although for a time he be angrye with him? except peraduenture you haue not learned thus much, that the knowledge of our saluatiō commeth not from flesh and blood, but from God himselfe, who first vouchsafeth to instruct vs, and from Christe Iesus, manifesting the Father vnto vs: and that is Gods blessing that wee doo loue God, who loued vs first when we were his enemies. You haue therfor (my good brother) iust cause why you should be gretly displeased with many things past, but there is no cause why you shuld dispair. Briefly you haue inwardly, & as it were dwelling with you euident testimonies of your reconciliatiō with God: especially

especially if you cease not to pray vnto him earnestly, who hath laid the foundation of repentance in you, to wit, a dislike of sinne, and a desire to bee reconciled vnto him. The sheepe which wandred out of the folde ceased not to be a sheepe, albeit it went a waye for a time: you nowe are that sheepe, to whome that faithfull shepheard of all those sheep which the father hath committed to him, leauing those ninetye and nine, doth not so much by our ministerye, declare that he seeketh you, as hauing alreadye sought you, though you, not seeking him, hath indeed found you. *Knocke* (saith he) *and it shalbe opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? & also which they had experience of, who in the sight of the worlde, were in a desperate case? But I, saith he, againe, feele no motions of the Comforter, I haue now no sense of faith, or hope: but I feele all the contrarye. Nay, say I, you deceiue your selfe, as I tolde you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euil and dislyketh God, albeit he shew not himself so fully at the first: because you had so many wayes greuously offended him, as that hee seemeth for a while quyte to forsake you. And that you haue not quite lost him, but that he is as yet in some secreete corner of your soule, from whence at your instant prayers hee wil shew himselfe vnto you, this will plainely declare vnto you, which I now admonish you of the second time. But let vs graunt as much as you say: yet, sure
it

it is, that your faith was not dead, but onely possessed with a spiritual lyturgie. You liued in the wōbe of your mother, and there were ignoraunt of your life. A drunken man, although he loose for a tyme the of vse reason, & also of his lunnies, yet hee neuer looseth reason it selfe. You would thinke that in winter the trees were dead, but they spring againe in the Sommer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see wee by experience, that he which at one time tooke the foile in a combate of the flesh with the spirite, the like we may see in manye, partlye by reason of the weakenes of nature, partly through sloth to resist, and partelye for default to beware. To these hee replyeth, for such temptations are hardly remoued, I would to God (saith he) I could perswade my selfe that those promises belonged to me. For my present estate constraineth me to doubt, whether
I am the childe of God
or no.

FINIS.

